THE NEW UNITARIAN

JUNE, 1906

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THE officers of the American Unitarian Association and our other National organizations are to be congratulated both on the attractiveness of their anniversary programs, and the general success of the week's accomplishment. Of course the chief value of these meetings lies not in the quantity of business transacted, or the effectual strengthening of our faith through wise argumentations, but in the inspiring "getting together." Administrative problems are better worked out in Board meetings than in mass meetings; and these are not the times to expect spectacular debates or even very searching discussions over denominational policies or theologies; partly (as we constantly lament) because we have lost so largely the habit of open discussion; but just now chiefly (we may rejoice) because our fellowship is genuinely at unity with itself on all essential issues, and more vitally and constructively agreed in fundamental matters than ever before in its history; and perhaps we may vain-gloriously add—than any other religious body in the land.

"The last vestiges of the doctrine of total depravity have been swept even from the most archaic mind. The whole sum of human weakness (and we have seen a deal of it) cannot blind us to the fact that human nature is the most august thing to be found, and that it has a way of calling out its moral reserves and of rising to the occasion under great emergencies."

We quote, not from Channing, but from a letter in *The Congregationalist* of an orthodox minister at Oakland, giving a story of the San Francisco disaster. What better word could be said, not to vindicate the "mysterious ways of Providence" but to make the glory of the spiritual phenomenon of good prove parallel with the physical tide of evil. The country has been sanctified by a

wondrous revelation of human nature at its best. That at any rate is superbly worth while.

We may well rejoice in the hearty response of succor for San Francisco which knit our churches together in the fellowship of service last month. Surely we cannot fail to note the mastery of leadership in the President of the A. U. A. who with such noble celerity and firm-hearted decision brought home to our churches their opportunity for focused sympathy. It was wholesomely gratifying to have this signal manifestation of the value of skilled organizing direction in a place where it could be effectually applied. It emphasized our unity of life in noble achievement altogether, as well as in the faiths we share. It was one more victory over the evil-genius of disintegrating individualism which has beset our Unitarian people heretofore.

The verdict arrived at in the Crapsey case will naturally give satisfaction to all thoughtful Unitarians. If Dr. Crapsey's position was right the Unitarian Church has no reason for being. As everybody knows, the vital difference between the people worshiping in our churches and a large number of people worshiping in churches of other communions is not first of all a distinction in theologies. It is a difference of conscience—of moral sensitiveness. These people do not believe it right, tacitly to assent to formulas of faith, or use words of prayer which are contradictory to their intellectual convictions. They have a habit of self-respect uncongenial to that form of intellectual dishonesty which conceals itself in guise of "freedom of interpretation." Men of Dr. Crapsey's point of view virtually imply that the position of our people is hyper-conscientious and invalid:—our separate existence is one of petty contentiousness, merely. We are glad that the Protestant Episcopal Church is not yet ready to take this ground. It is less liberal in theology than we might wish; it is more consistent in honesty than some of its own adherents had feared—or hoped.

We made a mistake last month. We said in speaking of the enterprise of the Women's National Alliance in holding its spring board meeting in Chicago, that "this is the first instance in the history of American Unitarianism, if we mistake not, when an officially representative meeting of a national organization has been held away from the Atlantic seaboard." Brother Horton reminds us that the Sunday School Society got there nearly a year ahead, holding its last autumn meeting in Des Moines. We ought not to have forgotten that, for it was a notable and significant event, and Des Moines is even farther from salt water than Chicago. We must all admit that the Sunday School Society has shown no least tendency to provincialism in all its recent career, and Mr. Horton himself is a stalwart factor in the "nationalization" for which we are constantly urging.

"OUR FAITH."

The Sunday School Society is responsible for the wide-spread use of Dr. Clarke's statement of religion known as "Our Faith". It was a master-stroke of religious pedagogy. Our Sunday School work had tended to be vague, inchoate and wastefully random in method; the time came when an impulse

for definiteness and orderly progression became dominant—one topic lesson-schemes, progressive courses, developing one out of another, and the like. And by the same impulse came this happy idea of giving our children a simple and definite utterance of religious faith.

Years ago Dr. James Freeman Clarke had preached a forceful sermon contrasting the "five points of Calvinism" with five points of reasonable faith. The sermon is forgotten ;most people (heretic and orthodox alike) are ignorant of the fact that there are "five points of Calvinism." But Dr. Clarke's counter points were fortunately put in marvelously convenient and graphic form and the Sunday School Society set them forth in an attractive manner and has used them for all they are worth.

What are they worth? Almost nothing as formulas for *distinctive* Unitarian propaganda. That is why they have striking pedagogic value. We do not send our children to Sunday School to learn how Unitarianism is different from the religion of other churches; that were petty undertaking. We send them to learn the vital content of religious faith as we conceive it.

Four of Dr. Clarke's five points are not exclusively Unitarian, but are shared with all Christian churches of the present time. Four out of five moreover (though not the same four) we share with the Reformed Jews, with Ethical Culturists; also with the more progressive phases of modern Buddhism and Confucianism and Mohammedanism —in other words are the common element in Universal Religion.

How excellent! How significant! For what is the heart center of modern Unitarianism? a revolt from orthodoxy? a polemic against what Christianity has been? This is the least part of it if it be any part at all. Modern Unitarianism is the optimistic confidence of progressive souls in the validity of the permanent factors of universal religion, as contrasted with exclusive religion.

Our orthodox friends will quarrel with Dr Clarke's "five points" not chiefly for what they contain but for what they leave out. Precisely, we say: here is the significance. We leave out the dogmas to save the faith, and then we insist with all eagerness that the faiths, rid of the dogmas, are religion's all-essential factors; enough for the sure foundation of the Holy Church Universal.

Therefore, "Our Faith" is the poorest sort of "Missionary Symbol". It is not a catalogue of exclusive doctrines. It does not let a stranger very far into the distinctive story of Unitarian development. Mr. Sunderland's little statement, printed on the cover of the April New Unitarian, is a great deal more practical vehicle of missionary instruction. On the other hand, "Our Faith" is luminously precise in pointing out the great significance of our intensive gospel. It reveals with crystalline directness the dynamic secret of our method—religion's fundamental ideals emphasized through frugality of phrase but comprehensiveness of range.

What more is there to it? The eternal Fatherhood, the all-reaching Brotherhood, ethical salvation, progress onward and upwards as humanity's unescapable destiny of being;—and for him who has caught the vision of the Christ ideal in the tradition of Jesus in its essential integrity of character perfection (and who shall object if what the Christ ideal is for us the Buddha ideal is for another

people and the Confucius ideal is for a third, so the final fact is the soul's own brooding ideal of perfect love and service projected in concrete and dramaticized form)—in this a wholesome leadership in the ways of religious development forever? He misses the whole significance of our liberal movement who does not grasp its fundamental reach for religion's universal verity.

Dr. Clarke had not the gift of infallibility. There is no magic finality to his formulas. In a council of perfection we would insist that our faith in the essential divinity of human nature is more vital than faith in the brotherhood of man. That is our personal idiosyncrasy, perhaps. Somebody else will quarrel with the phrase "salvation by character". What it intends to express we all believe in. Dr. Clarke presented it as a theological antithesis to salvation through vicarious atonement. The saving quality in soul progression is ethical; "not what a man believes or what he does, but what he is, saves him", said Emerson, who was not precisely of Dr. Clarke's type of genius certainly, but who shared this faith with him. Others will complain that the phrase "leadership of Jesus" is not accurately descriptive. What then?

The glory of the fact of course is that we have not a creed here, or even the first approximation of a creed. No official body has ever authorized "Our Faith" as a symbol of Unitarianism; no conference, association, or single church has conditioned membership on its acceptance. None ever will. Its value is suggestive, not exacting; it is a method of pedagogic convenience not of theological authority. Its immense worth is its comprehensive simplicity which makes it practically usable in so many ways, as helping men and women and especially children to focus religious faith (not in its denominational aloofness) to definite ideals.

WANTED MORE MINISTERS.

We need more men in our ministry: more young men, now graduating from our colleges, or now experimenting perhaps with beginnings of business enterprise and finding no satisfaction to their best ambition there;—we want from these, recruits for the noblest work that can challenge the courage and zeal of the right sort of men. Some men fail in the ministry; material returns are sometimes small; there are some hardships and some peculiar temptations away from manhood's most resolute things, sure to be found in the ministry. But failures come in every walk in life, and every work has its peculiar hardships and temptations. Of course. We insist, however, that the man who enters the Unitarian ministry to-day because he is fit for it, and eager for it, has the most attractive and most satisfying opportunity for life service that man could seek. He enters a ministry free from belittling ecclesiasticisms and demeaning traditions,—free from mind-fetters: and free to meet most modern problems of humanity's progress in most modern way, with spacious, virile, manly challenge for leadership in thought and action along the line of the time's most urgent needs. Failure is pitiable anywhere, not more so in the church than elsewhere, surely. Success in the ministry is exhilerating indeed, and a thousand times worth while to the man himself, and the world he serves.

And we need more women too, the right sort, in our ministry. Why not? It takes more courage and pluck for women, no doubt, for difficulties are more complex and chances of success more baffling. But when success is won, it is success indeed.

Some Denominational Foibles

BY REV. CHARLES E. PARKS

IF everybody were perfect this would be a dreary world. As we read "Paradise Lost" we cannot resist the feeling that Satan and his hellish crew are a far more interesting set of creatures than Michael and his blessed hosts of heaven. Perhaps this is but another manifestation of a national peculiarity of ours, which has been noticed by several observant foreigners; the thing that is perfected fails to interest us. It is the thing that is still to do that excites our attention and claims our regard. A Frenchman once said that not for a thousand francs would he have the mole removed from Mrs. Frenchman's fair neck. It was her chief beauty-spot. Similarly, we find each other's failings and short-comings deplorable perhaps, even shameful perhaps, but interesting without doubt. It is by our very provincialisms that we are rescued from the estate of boredom, in the eyes of our British cousins the lowest state into which God's creatures can fall. It is by our very blemishes that we escape oblivion. It is by our very faults that we flavor life with zest and piquancy. Sometimes the flavoring is too pronounced, and has to be subdued by adding more of the staple of righteousness. But to our mortal taste a life of unrelieved righteousness would seem as insipid as bread without salt. Human interest finds its object in human opportunities, and human opportunities are bred from human imperfections, and what we shall do for excitement when we reach the Kingdom of Heaven is beyond our present powers to prophesy. But "sufficient unto the day is the evil thereof;" and meanwhile the world is not a dreary place; and that fraction of the world which calls itself Unitarian is no drearier than any other. As witnesseth the following:

Among representative Unitarian types, who has not met the mellifluous exponent of our doctrine of love to God and love to man, who seizes every occasion to exploit what he is pleased to term "our beautiful faith", and whose heart not only, but whose whole person is smeared with love? You may find him upon the piazza of the "headquarters hotel" at every national conference. The atmosphere about him is clogged with glucose; upon his face there beams a sweet sticky smile; from him there exudes an oleagenous secretion known as the "oil of gladness", with which, like Falstaff," "he lards the lean earth as he walks along".

Love is an excellent thing, the best there is. But propriety is also an excellent thing. The religion that can awaken in the hearts of its liege-men a genuine love to God and man is beyond question the religion which this world needs. But there is much to choose in the different ways that love may be manifested. A certain modicum of propriety is surely not out of place. It serves, by its control, only to enhance the attractiveness and the usefulness of that love. A man's love may be deep and strong, but the less he exploits it, and the closer he constrains it within the bounds of decency and good taste, the deeper and the stronger will it become. Our religion may be a "beautiful" one. That is as it strikes the individual. But the less the individual says about its beauty, the more beautiful will it grow.

Another Unitarian type we frequently meet is the "lib'ral" man. He is of two kinds. There is first the man whose liberality finds its seat in an abnormal bump of destructiveness. He delights to creep into our theological museums with a large axe. He is not content to let these old curios stand upon their shelves in their "innocuous desuetude." They must be smashed. So down comes the axe, amid peals of merry laughter and shouts of ghoulish glee. At some of our colleges, the

seniors each spring observe what is called a "bottle night". All the four years' accumulations of glass and crockery ware are hauled forth from drawers and closets, upon that night, and at a given signal are hurled out of the window. The air is rent by bacchanalian shouts, as these obsolete utensils go hurtling through space and crash into a thousand fragments upon the concrete below. This so-called "lib'ral" is he who delights to celebrate a perpetual "bottle night" with Christianity's time-honored dogmas and creeds. That type of liberality is amply pronounced in our denomination.

How sorely abused is that poor word "liberal"! It is a good word in itself, but things have come to such a pass that the self-respecting man feels himself put upon the defensive when that adjective is applied to him. In a process of theological reconstruction a certain amount of tearing down is necessary to make ground for the new fabrics of faith. The physicist's axiom of the impenetrability of matter, which states that two particles cannot occupy the same space at the same time, is true to a large extent in the field of religious beliefs. The pale negation must precede the full-blooded affirmation, but the pale negation cannot work alone. Let the lib'ral brethren of our faith bethink them that their only right to destroy must spring from the desire to reconstruct. The milk-tooth is good. Let it stay until it is pushed out by the second tooth.

The other kind of liberality which we see about us is of a much truer cast. It is the liberality of the man whose sympathies are so facile, whose point of view is so flexible, that he can comprehend all motives and appreciate all ambitions. He can put himself into the other fellow's shoes so readily and so generously, that the other fellow's action seems perfectly natural and pardonable to him. This liberality is still so rare and sweet that it is safe to recommend it and to preach it. But in such liberality as this, does there not lurk a tiny danger of moral obfuscation? It may not be exactly safe to say that bigotry is the essence of moral strenuousness, but at least something very like bigotry is of great assistance to moral strenuousness. Man is very much like a river. Broaden him and you make him shallow and ineffectual. Constrict him between narrow banks, and you make him forceful. Only one man in a thousand is big enough to be both broad and deep, both liberal and forceful. And when the choice lies, as it usually does, between fatuous breadth and forceful narrowness, is it not safer to cleave to the latter?

There is among Unitarians a deeply rooted horror of bigotry and narrow-mindedness. Fanaticism is our *bete noir*. To be a crank is to be impossible. Right and proper; but it is just these fanatics and cranks who have prodded humanity along the thorny path of progress ever since the birth of the race. What the spark-plug is to your automobile, the fanatic is to the moral dynamics of the world. Fanaticism and forcefulness are to a certain point synonymous. The man of moral strenuousness and effectiveness is always something of a bigot. Liberality is rare and good, but beware of a liberality which obscures the sharp, clean-cut outlines of your blacks and whites, your rights and wrongs. For the ability to stand in the other fellow's shoes, and see things as he sees them, is the first big step towards the fatal ability to condone the other fellow's crimes. We still need a fibrous, effective moral strenuousness in this our life. And if we cannot have it without being narrow, why, please God, let us be narrow.

To the careful observer it is very evident that ours is a very small and well-consolidated sect. This fact is betrayed by the significant way in which a fresh idea, or an apt quotation, or a striking verse of poetry, or a good anecdote will sweep through the whole denomination. A minister at a Chicago conference tells us that he is perfectly sure that neither time, nor space, nor

deep, nor high, can keep his own away from him. In two weeks every minister in the denomination is quoting that verse. Each one tries his hand at a sermon that will culminate in that quatrain. Then someone else will assure us, with much gusto and vociferation, that he is the master of his fate, he is the captain of his soul. Forthwith a hundred pulpits throughout the land are thumped to that rhythm. We become a denomination of masters and captains, and the spell is unbroken until some original soul happens to suggest that he feels like someone or other who once, for some reason or other, stood silent upon a peak in Darien. We are promptly transported *en masse* to Darien, and bidden to stand silent. And there we must remain until some prophet appears to lead us home again. Does this readiness to appropriate each other's quotations and ideas signify anything else than that our denomination is small and concise? Might it betoken for example such a thing as intellectual sterility? paucity of ideas? "Tell it not in Gath, publish it not in the streets of Askelon"!

For some time Unitarians have been congratulating each other that their theological battles are over, their hard work is done, their standing is secured, and now they are free to enter their epoch of spiritual development and peace. The streams of controversy have been safely forded. Away with the musty tomes! Away with Philosophy's bewildering abstractions, and Higher Criticism's difficult conjectures! We have reached the verdant meadow of spiritual repose. Let us bask in its warm sunlight, and pick the flowers and watch the birds, and thank God that we are Unitarians and be pious! The epoch of spiritual development has dawned. But there are certain heartless men who tell us that in the inner dialectics of the religious process, the epoch of of so-called "spiritual development" immediately precedes the epoch of dissolution and decay. They go on to tell us, most unkindly, that there can be no real spiritual development apart from a robust intellectual activity; and that the minister who has thrown away his books in order to give himself over to piety, has killed the goose that lays the golden eggs. This is most inconsiderate of them, just as we had begun to think that our work was done.

And yet a little conscientiousness will reconcile their harsh verdict and enable us to admit its justice. A vast amount of laziness hides behind that subterfuge of "spiritual development", and laziness does not pay. The minister who thinks that he need not work any more, that his thought is well formed, and his philosophy of life well matured, and that now he can afford to clasp his hands and resign himself to the soft blandishments of piety until the rest of the world catches up with him—verily he hath his reward. An intellectual leprosy creeps over him. His brain ossifies. The frantic question, "What shall I preach about next Sunday?" becomes his nightmare. And to his horror, even his vaunted spirituality withers and blows away. For the truest spirituality springs ever from the profoundest thought. In the matter of thought we are not so far ahead of the rest of the world that we need pause very long for it to catch up with us.

These considerations suggest another characteristic type which is frequently met; the complacent Unitarian. Sometimes it seems as though the Prodigal's elder brother must have been a Unitarian. "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments." In the eternal cosmogony, this man holds a very important place. He is a standing joke among the angels. We have been nourished on glorious diet throughout our denominational infancy and youth; self-respect, self-realization, the dignity of the human estate, God's pride in Man, the inherent nobility of the soul,—it is inspiriting, it is sublime. But there is only one step between the sublime and the ridiculous. And the moment a man, with all his native dignity and promise, with all his con-

sciousness of latent divinity, balks at the Publican's prayer, "be merciful to me a sinner", that moment he has taken the step. That moment he has become an anomaly upon earth and a laughing-stock in heaven. There are far too many such among us, who, through a species of cowardice, have made themselves oblivious to their own sinfulness, and have lost the saving grace of self-accusation. For them the door is closed. Upon them the Great Curator pastes the sad label, "This is a moral mummy".

There are imperfections enough in our composite denominational character to breed a very lively troop of opportunities. Thanks to those opportunities our career is still abundantly interesting.

Dr. Channing's Last Public Appearance

BY REV. EDWARD DAY

IT is a fact well-known to the history of American Unitarianism that the last public appearance of William Ellery Channing was in the pulpit of the Old White Church on the Hill in Lenox, Mass. This Congregational Church Building is the one in which Henry Ward Beecher, Richard Salter Storrs, and other famous divines, who used to summer in Lenox before the wealthy society people of New York took possession of the region, frequently preached. For over fifty years during the earlier decades of the last century, Dr. Shepherd, so gifted in extempore prayer as to have amazed Daniel Webster was the pastor of the great flock which weekly pressed within its walls. Later Dr. Alden, famed in the annals of the American Board, served them, as did Dr. Parkhurst, now of New York. The Building has stood for one hundred years, a noble specimen of the old New England meeting-house. The centenary of its dedication is to be observed early in June and the writer of this paper, for eight happy years the pastor of this same flock, but now for two years the happier pastor of our Nantucket church, having made that transition so easily made by liberal Congregationalists, is very naturally included in the list of guests for that memorable occasion.

In looking through old files of the New Bedford Daily *Mercury* in that city a few months ago, I was pleased to come upon an article taken from the New York Evening *Post* in 1842 which gives the vivid impressions of one who saw and heard Dr. Channing on that interesting occasion of his Lenox address. This article, which seems to have been overlooked by biographers and historians, appears to me of sufficient present-day interest to bear quoting in part. It is headed: "Celebration at Berkshire—Dr. Channing." The writer begins by remarking with pardonable exaggeration: "The anniversary of the 1st of August, 1838, the epoch of West Indian emancipation was celebrated at Lenox, (Berkshire Co., Mass.,) on Monday last, as it has never been before solemnized in this country, by an assemblage not of the African race, nor yet of the abolitionists, but of American citizens, rejoicing in their freedom, and sympathizing with the liberation of their fellow beings."

Mr. Chadwick in his admirable monograph on Channing reminds us that the great friend of negro emancipation, as indeed he clearly stated in his address, was not invited to speak, but that he, noticing the apathy of the Berkshire people on the subject seized upon the occasion in the thought of begetting in them some interest in their colored brethren in the house of bondage. He volunteered to address them. His last service was a self-imposed service of

love, heroically carried through in an enfeebled state. Those who know the Old Lenox whose famous academy drew its pupils largely from the South know that its sympathies were not such as to render it a hot-bed of abolition; far from it. Nor was it a place at that time likely to be drawn toward the liberal leaders. For that matter what was then characterized as "the Unitarian Deflection," had made little headway beyond the Hoosac Mountains, because that region was settled largely by Connecticut and New York state people and because it looked to New York rather than Boston as its social and business centre. It did come in a measure to acknowledge the charm of the literary leaders of Eastern Massachusetts because it came to know Hawthorne, Longfellow and Holmes during the period of their sojourn among their hills; but religiously it walked staidly in the old paths.

The writer of the account of Channing's appearance went on to say: "The assemblage was particularly called together by the expectation of hearing Dr. Channing who has taken refuge, for his health, in the mountains of Berkshire.

"The Rev. Dr. Shepherd having made a feeling prayer, was followed by Dr. Channing. It was many years since we had heard him in public. The traces of time and illness were not absent; but the fervor of the tone, the inspiration of the eye, and that most chaste and unstudied simplicity of manner so remarkable in an age of false taste and excessive effort, were still the same."

The writer then goes on to give a brief synopsis of the address. Dr. Channing it will be recalled did not read all that he had written and afterward published, but he did read for an hour and a quarter. The synopsis of the introduction has sufficient interest to warrant our quoting it: "He commenced his discourse by a brief allusion to his own position. He was, he said, the organ of no party or no sect. His attention had been turned to the subject of slavery more than fifty years ago, by Mr. Hopkins of Great Barrington, who had removed to Newport, and had warmly reprobated the practices from which that place derived a large part of its support. He paid a brief tribute to the philanthropy and virtue of Henry D. Sedgwick, who, twenty years since, had in conversation with him, deplored the evils and dangers of this detestible institution. But, he said, his attention had been immediately directed to the subject by a writer resident in a West India island, eleven years ago, on a slave plantation, which had fallen from the possession of a humane and liberal owner, into that of a profligate and cruel mortgagee. On his return from the West Indies, and long before the word (abolitionist) was known among us, he had preached a sermon on the theme." Then follows a reasonably full synopsis of the lecture proper which I did not think it worth while to copy. But the more personal words which closed the paper seem to me of pathetic interest: "Thus drawing to a close, he terminated his discourse with an invocation to the Divine Power for the accomplishment of this great work on earth—for the coming of perfect freedom, justice, and truth—for the advent of the Great Master and Maker himself—that we are sure must have gone to the heart of every one present. It was so simple, and yet so lofty—so unlabored, and yet so exquisite—so pure, so apostolic, that one might almost, for an instant, believe that the great consumation which he invoked was at hand. This closed a discourse which we are sure will be long remembered by those who heard it."

Channing spoke on the first day of August. This article which reached New Bedford by way of the New York Evening *Post* appeared in the New Bedford Daily *Mercury* of August 11, 1842. This at a time when New England was without the electric telegraph reveals a reasonable degree of speed in the dissemination of the intelligence as it does

not a little interest in the utterances of Dr. Channing. It corresponds fairly with the impression often made upon me as I have gone through the files of old New England journals. There was no man of his time more widely read than was Dr. Channing when he opened his mouth upon the great social questions of the hour. Surely the glimpses which this old Berkshire correspondent gives us of our great Unitarian saint and thinker as he made his final appearance, taken in connection with the allusion to the centenary of the Lenox church ought to have some interest for the readers of THE NEW UNITARIAN.

How I Came to be a Unitarian

By Rev. John L. Robinson, Minister First Unitarian Church, Richmond, Va., formerly of the Cumberland Presbyterian Church.

SINCE entering the Unitarian fellowship I have been asked by some of my old friends and by some of my new friends how I came to be a Unitarian? This paper is my answer.

I was reared under the old regime of the orthodox church in Mississippi. During four consecutive summers, the revival season, I went to the mourner's bench, and mourned in deep sincerity for my sins which I knew were many and unmistakable.

Strange as it may seem, when I made my surrender to the will of God at one of these revival meetings as to my spiritual birth I was born a Unitarian; and perhaps, stranger still, I did not know it for fifteen years. For the past four years, I had been praying to "the three in one and the one in three;" but at this crisis I had lost sight of all such confusions, and my thoughts were centered on God the Father, the Maker of all things, to whom I owed allegiance. To him was my surrender made, and neither Jesus nor the Holy Spirit were in the range of my mental or spiritual vision.

But of this experience I thought nothing at the time. It did not occur to me that there was anything unusual in it. I did not then know that there was such a word in the dictionary as Unitarian, and it was years afterwards before I knew that there was a body of Christians who were called by that name.

Shortly after my conversion, I joined the Presbytery and began to prepare for the ministry. In a few years I was called upon to assist in a revival meeting, and did most of the preaching. I was not ambitious enough to preach what was called a "set sermon" on the trinity; but once or twice during this meeting and a number of times afterwards, I felt it my duty to show that the three persons had equal power, but there was only one God. But I never succeeded to my own satisfaction. Whenever I left the church and reflected upon the sermon, I felt as though I had either proved three Gods, which, of course, is an absurdity, or else I had simply juggled unconsciously with words.

After leaving the seminary and entering upon my first work, I took up the study anew as time and opportunity afforded, and sought what light I could from a careful study of the New Testament. The first thing that struck my attention was the genealogy in the first chapter of Matthew and the third chapter of Luke. Both accounts start out to give the genealogy of Jesus, and they give it through Joseph. Not a word is said about the genealogy of Mary.

All through the New Testament, Mary and Joseph were referred to as

the parents of Jesus. The word "parents" is referred to three times in Luke, third chapter. Mary twice in the same chapter speaks of Joseph as the father of Jesus. Not a word does she say about Joseph being the "reputed" father or "supposed" father of Jesus Not a word do we find in the Old Testament about the doctrines of the "reputed" fathership of Jesus. In many places in the New Testament, he is referred to as the son of Joseph. When I was studying these passages, I had the feeling all along that the doctrine of the reputed fathership of Jesus, is unworthy the belief and promulgation of honest educated men.

Another argument for the deity of Jesus was drawn from the statement that he was born of a virgin. There is not a Greek or Hebrew student who does not know that the word translated "virgin" means "a young woman" whether married or unmarried.

I objected to the doctrine of the virgin birth of Jesus not only because I believed it is against the plain facts of history—the leader of nearly every religious belief is said to have been born of a virgin—but because I believed it dishonored the holy institution of marriage. When children are born in holy wedlock how can they be referred to as having been "conceived in sin" since nature's way of bringing children into the world is God's way of creating an immortal soul?

Furthermore as the world has always been in the sorest need of just such strong and inspiring characters as Jesus was, it seemed to me that God is under obligation to continue the miraculous method, if that was the best method. I saw no reason why he should produce one and stop short of a hundred million. Why not all? I next examined Jesus' own words. He said. "My father is greater than I." This did not seem to me to be the language of a God. He said: "I can do nothing of myself; the Father that dwelleth in me, he doeth the works." This did not seem to me the language of a God. Jesus prayed; did he pray to himself?

I was reminded of the fact that Jesus said: "I and the Father are one." Yes, I thought, and it is a noble truth. One in thought, one in purpose. Jesus also says: "And the glory which thou hast given unto me I have given unto them; that they may be one even as we are one."

When I reached these conclusions, the chasm between me and my orthodox brethren was, I feared, too wide to be spanned.

The next question was: what shall I do? I really wanted to remain in the church where I was, if I could do so honorably. I wrote to one of the leading ministers in the church, stated plainly my theological beliefs, told him I thought the best thing for me to do was to quietly leave the church, and asked his advice.

In his reply among other things he said: "Stay where you are." I was happy to get this letter, thought the question was settled, and that I would stay where I was.

But this peace of mind was short-lived. I saw afterwards that the rank and file of ministers and workers were of a different opinion, and that one of two things was open to me; either to remain and bring upon myself a trial for heresy which has never had any attractions for me, or else leave the church in a quiet, harmless way. I chose the latter.

The next question was, where shall I go?

I knew in a general way the position of Unitarians and my beliefs corresponded with theirs. But I thought of my old friends and relatives. From their standpoint, entering the Unitarian fellowship would be considered very radical, atheistic and anti-christian. How shall I tear loose from them?

I thought of entering the Congregational Church. I knew it had the reputation of being orthodox; but I also knew that it had a very liberal element in it, and that the liberal element were undisturbed whenever strong enough to maintain themselves. I thought I might be as liberal as I wanted to be and yet

would have the credit among my old friends of being orthodox. I knew from my own reading—note especially the testimony of Dr. Horace Bushnell—that the word trinity was used in all sorts of senses—that it was a sort of catch-word or shibboleth. No matter in what sense you used it you were considered orthodox. Well, a man has but one life to live, and to the end of time it will be to me a source of deepest joy and satisfaction that I put aside all subterfuges. For better or for worse, for weal or woe I was a Unitarian. The die was cast. I had crossed the Rubicon and burnt the bridges behind me

At this time Unitarian literature came to me from a lady in Boston through my request, and I began to know more about the thoughts and ways of the people among whom I was about to cast my lot.

The truth from the Unitarian point of view is a source of never-failing joy to me. How glad I am to believe that while all the peoples of the earth are searching after God in their feeble way, God is also seeking them, and Paul says he is not far from any one of them.

I was told before entering the Unitarian fellowship that Unitarians were very intellectual, but unspiritual; that they cared more for science, art and literature than they did for religion. I have found them deeply spiritual. I have not seen a people more deeply interested in the great principles of righteousness, our kinship with God, the ultimate triumph of good over evil, and man's share in the responsibility of saving the world.

They do not pretend that they have reached the goal of perfection in practice or belief. Their motto is: "Onward and upward forever."

I believe truly that I have struggled upward into a larger truth, and I can say as the Indians said when they threw their burdens down on the banks of a little stream in the south: "Alabama"—"Here we rest."

"Minister's Letters" in P. O. Mission Work

BY REV. HENRY WILDER FOOTE.

THE NEW UNITARIAN for February contained an article by Channing Brown of Littleton, about the "Unitarian Church of All Souls", a "correspondence church" of which he is the founder and pastor. I wish to supplement his article by telling how his idea has been adapted to the Post Office Mission work of the New Orleans church, with most helpful results. The greatest weakness of our Post Office Mission work is the lack of personal touch between the sender and the recipient of our literature. Very often tracts are sent to some far away individual for years without the slightest indication of what sort of person or institution is sending them, without the recipient's being encouraged to respond. In large measure this is because the Post Office Mission Committees in churches where much literature is sent out simply cannot write letters to all the persons on the mailing list, or at best can write seldom. Our literature doubtless often brings enlightenment on dark problems, introduces a more reasonable way of looking at religion even when sent thus. But the recipient fails in many cases to realize that a living organization is behind the tracts which Uncle Sam drops at the door every now and then. I remember soon after I came to New Orleans meeting a lady who told me that she had for several years been receiving Unitarian literature which she liked to read. I asked her who sent it. She said that it came to her from King's Chapel, Boston, whatever

kind of a place that might be. Happily I was able to supply the necessary information about King's Chapel, but until I met her that church was as remote from her life as the Sainte Chapelle in Paris, or St. John Lateran in Rome. Nor had the literature she had read led her to the Unitarian church here, though I might add that she is now a regular attendant. I suspect that many recipients of our literature are in a similar state of ignorance as to the source of the sermons which come to them. It is hard for churches in the East to remember how little is known of Unitarianism in other parts of the country. I heard the other day of a man in this State who rather prided himself on his intellectual attainments, who declared that he had never heard of any sect called Unitarians, and who disbelieved in their existence so strongly that he was ready to bet money that there were no such people.

Soon after my conversation with this lady above referred to, Channing Brown published in the *Christian Register* the first announcement of his "All Souls' Church". That gave me the suggestion as to how to meet the lack in Post Office Mission methods which the conversation had revealed. I simply adapted his plan to fit the opportunity of this church. At that time two ladies of this Branch Alliance were sending occasional tracts to a few people scattered over Louisiana and Mississippi. The Alliance gave one dollar a year for postage. Under the new inspiration we instituted a monthly mailing of tracts, and each month a printed "Minister's Letter" was sent with them. The letters are usually in the form of a single sheet printed on both sides, which allows for 800 to 1000 words. Each letter is signed by the minister, for we believe that the personal touch is worth the extra labor. We have steadily built the work up until now we have about 160 names of people scattered over five Southern States and Cuba, assigned to a committee of four to take care of. Printing the letters is expensive. Our budget for the two past years has gone up to $60 for Post Office Mission. But the letters have unquestionably added much to the effectiveness of the work. They have dealt with various topics, an account of the American Unitarian Association; a notice of the May meetings in Boston; or of the National Conference; a suggestion as to the attitude of Unitarians toward other churches in communities where they have no church of their own; an answer to some question propounded by one of our readers. These letters appear to us to have supplied in large measure the element of personal touch lacking in most such work.

I have on my desk several letters recently received illustrating the response which the personal touch often calls out. (And isn't the response what we are after?) Two of these letters are from persons I have never seen. One writes to say that she is grateful for the literature and to enclose two dollars, (unasked for) to help the work. Another writes with great enthusiasm of the joy this liberal faith is to her. The third is from an elderly woman who is commending her faith to others by the beauty of her character. She writes sadly to tell of the death of her "little Unitarian disciple", a young woman living in a small town in Mississippi whose name she had given us, and whom I never knew personally. She writes that not long ago she had asked "her little disciple" if she was not going to take THE NEW UNITARIAN. "If you did not give me the *Christian Register* I should take it," she wrote in reply, "but as I do get that I shall save the dollar to add to the little I can give to Mr. Foote; so little I feel half ashamed to send it, but when I think that just one cent from them can carry a messge like Mr. Savage's Geneva sermon I think it will help some." And my friend who quotes this in her letter to me adds, "I have written of this to you as a sort of thanks for your kindness in sending her the sermons."

I believe that our Post Office Mission work would greatly profit if every Branch Alliance sending out any con-

siderable number of tracts would send monthly letters in addition. They should combine the features of a news bulletin of events of importance to liberal Christians, with something of the pastoral attitude. We who have tried them here believe that they are well worth the extra cost. For the sermons which they accompany no longer drop into their recipient's laps from heaven knows where, as cold and unrelated as snowflakes, but become the expression of living men and women, of a thriving, working organization; become the messengers telling of a great movement of spiritual life, which is spreading all over this wide land.

Notes on Liberal Religion Abroad

BY REV. CHAS. W. WENDTE.

RECENT dispatches have told of terrible conflicts in Poland between Roman Catholics and a new sect, the Mariavites, involving a loss of many lives. The Mariavites, the *Journal des Debats* informs us, are a strange body of religionists formed some ten years since by a Polish Capuchin priest, Pere Honoratus of Nove Miasto, who wished to reform the clergy and had as his principal ally, a Miss Kozlowska, a woman of middle age. The latter founded the congregation which in 1901 the Polish priests condemned and sought to disperse. The new sect found many adherents in the country. They attach an extraordinary importance to the worship of the Virgin, who is venerated in the form of a Greek image. They observe the communion, not by the use of bread, but of little pieces of paper bearing the effigy of the Virgin. They suppress auricular confession, deny the freedom of the will, relying on grace, condemn all work and study, refuse medical help, entertain a holy horror of political associations, counsel chastity in the marriage relation, and finally seem to be a rebirth of the Manichean heresy of the early church.

Three young Tunisians have published a work with the title "The Liberal Spirit of the Koran." In opposition to the gross superstitions of so many Musselmen they maintain that Mahomet did no enjoin the veil or seclusion of woman and that he counselled tolerance. Incidentally they state that the crusades of Middle Ages by arousing the religious fanaticism of the followers of Islam, created an implacable hatred between Christians and Musselmen. It is this hostility which these authors seek to overcome. Their protest resembles the Reformation of the 16th century in this that they go back to the sources of their faith, in both cases a sacred book, the Bible and the Koran.

There is published a weighty testimonial, signed by 25 prominent laymen of Roman Catholic faith in France, among them A. Brunetiere, M. d' Haussonville, Marquis de Vogue, Denys Cochin, etc., advising the clergy to accept the situation in that country and recognize the new law of separation. This utterance finds little favor in the columns of the *Osservatore*, the Roman organ of the Vatican, which deprecates the growing influence of the laity in church affairs, and declares that the new law will foster this dangerous tendency.

There is considerable discussion at the present moment in France of a proposal to open the church edifices to the simultaneous and common use of both the Roman Catholics and Protestants. There are precedents for this in French, German and Swiss history. For two centuries and more this fraternal use of church edifices was practiced in Alsace

and in Montbeliard. At the commencement of the Thirty Years' War the Austrian government dispossessed a thousand or more Protestant congregations in Silesia of their churches. When in later years Frederick II reconquered that province he restored a hundred of these churches to the Protestants, but the others remained Catholic even in towns where nine-tenths of the population were of Protestant faith. By means of a fee to the sacristan the latter were however usually able to secure the use of the edifices taken from them, for a Protestant marriage or funeral. In Switzerland until late in the last century some communes had but one place of worship for both denominations of Christians. There is not much likelihood of its re-adoption at the present day, as it would be more likely to create intolerance than to allay it.

Pastor Frank Thomas, minister of a large congregation in Geneva, Switzerland, and a preacher of unusual popular gifts, was an interested attendant at the late Congress of Religious Liberals in that city. He has since uttered in a published sermon his disapprobation of the prevailing sentiment of that gathering. Among its Unitarian "errors" he particularly specifies "its superficial view of sin," its "naive optimism in attenuating the seriousness of evil," and in "not sufficiently sounding the depths of Satan." Another Genevese pastor, M. Gaillard, in a courteous review, replies to this criticism, and shows by authentic quotations that there is nothing naive in the optimism of liberal theologians; that in their instructions and catechisms they adequately treat of evil, the distressing consequences of sin, and its culpability. As for the hypothesis of a personal devil, to which the Rev. Mr. Thomas has recourse, it does not appear to the liberal thinker to relieve God of the responsibility for the existence of evil, even if it were in itself credible. Pastor Wagner, against whom the same charge has been brought, tells us, (L'Ami, p. 88), that "liberals do not love formulas in which they accuse themselves *en bloc* of all the sins imaginable. Humility consists not in accusing oneself of serious generalities, but in acknowledging one's defects in detail."

The Executive Committee of the Boston Congress of Religious Liberals (Sept. 22-25, 1907) has issued its first circular, a handsome pamphlet setting forth briefly the history, aims and methods of the International Council of Unitarian and other Religious Liberals, together with lists of some 50 affiliated associations in all countries, and of prominent supporters of the movement, as well as the foreign journals which represent it. This pamphlet is gratuitously sent to all who apply for it at the Unitarian Headquarters in Boston or New York.

The May number of *Word and Work*, the monthly Unitarian denominational program, contains the course of study recommended by the Study Committee of the Unitarian Women's National Alliance to the branch or local alliances next winter. The general topic is: "Liberal Religious Leaders and Movements in Foreign Countries." The countries treated of are England, France, Germany, Holland, Switzerland, Hungary, India and Japan. In the autumn a full list of subjects and references will be issued.

"All great men have lived by hope. Not what they saw, but what they believed in, made their hope. The power which moves the world is hope. An anxious, doubtful, timid man can accomplish little. Fear unnerves us, hope inspires us. If then we wish to cultivate and strengthen our hope, it must be by increasing our faith in goodness. The path of progress for each individual soul lies along the highway of hope."—*James Freeman Clarke.*

Unity in religion cannot be attained by subscription to a creed, unless the truth of such creed is self-evident.—*Rev. Harry E. Gilchrist.*

Glimpses of Parish Work

In a New Hampshire Country Town

BY REV. HENRY G. IVES

THE parish of Andover, New Hampshire, presents a peculiar opportunity to the Unitarian minister. He is the only settled preacher for four miles round and every family within this radius expects him to call upon them. Catholics, Baptists, Congregationalists, Methodists, Universalists, Christians and also one Doweite regard him as a semi-public official whose business it is to take an interest in their welfare. They do not even expect him to knock at the door. As a friend and neighbor he lifts the latch and walks right in. A large number of the calls are made in the kitchen and he meets the real home-maker, the cook. In simple, direct neighborliness these leave the formal call made in the stiff, little used parlor far behind. Yet often when going away the good wife will lead him out through it as if to show that she really has one when occasion requires.

Even the "sinners" who are shunned by their neighbors welcome him and he goes without suspicion where none can but the doctor who has been summoned. They invite him to eat with them, and he often finds them actually more teachable than the "*unco guid.*"

The minister visits these families as a friend and they expect him to help them. He talks with the old people, he urges the children to continue at school, the boy or girl going to the city can be introduced to helpful friends there and when the unfolding powers of manhood and womanhood threaten in the exhuberance of country health and vigor to overleap moral bounds, a word from him is often less resented than from any other person in the community. They say it is "his" business to look after such things.

The habit of attending church has declined in rural New England, but the opportunities of man to man, heart to heart, talks about the deep things of life and death are just beginning. In being taken from the high pedestal he formerly occupied, the modern country minister enjoys a contact with his neighbors that was unknown hitherto.

Then he can use the district school building for Sunday Schools. A successful Sunday School has been running at Celleysville, three miles southwest, for eighteen months. It reaches twenty children of whom only one formerly attended anywhere. It is financially self supporting, takes "Every Other Sunday," pays for a wagon to bring the members down to our church every six weeks for a party, and is duly organized with a President, Vice-President, Secretary and Treasurer. There are now six dollars in the treasury, made by a clever little drama which the children gave recently, and the Sunday collections.

As a result of this was started last Sunday an evening service at the request of the father of four of the children whose names are Fanny Ann, Mary, Emma, Goldina, with a kindergartener named Lovina. He said "he knew he did not amount to much but he wanted to help his children." So a series of bi-weekly meetings was commenced with as clear, direct and thoughtful a sermon on temperance as the young preacher knew how to give from a read manuscript. They listened as few city audiences do.

But these children are better off than some eleven others who live on and around a beautiful hill three miles east of there. These do not have a party with the children of this section generally once in two years. So plans have been made to start a Sunday School on Taunton Hill in a week's time when the roads will be in good condition and some of the poorer of the children have

been provided with the shoes and clothing their parents get to make them presentable at the spring term of the district school. Since the minister has neither a horse, automobile nor a pair of ten league boots he intends holding the service on Saturday afternoons. A Newton lady has sent them a barrel of magazines, the Cheerful Letter Branch will furnish a lending library and Mr. Horton has promised some "Every Other Sundays." One neighbor promises a horse and another a wagon by which they can be brought up to the church for our children's parties.

The best thing of all is still to be mentioned. It is Proctor Academy, the finest bit of missionary work that I know of in any Unitarian parish, bringing fifty children each year under daily Unitarian influence, and it makes us the leader for ten miles around in just the kind of education New Hampshire needs. High school training gives the boys and girls a glimpse of high standards of living and puts them on their feet. Unless the Unitarians had come here, the only choice for the one quarter of them who could have gone anywhere at all would have been a strong Methodist or Baptist Academy, or for those near enough, the Franklin High School.

Churches have come and gone in Andover. Since 1806, two Baptist, Universalist, and Christian churches, a Methodist, Congregationalist and a reported Unitarian society at East Andover have come and gone. The field is now in our hands, for four miles round and within this area we have a unique opportunity to test what Unitarianism can do for the average man and woman in the country.

"To lose faith in man but not in humanity; to see justice go down and yet not believe in the triumph of injustice; for every wrong that you have weakly done another, or another deals you, to love more and more the fairness and beauty of what is right; and so to turn with ever-increasing love from the imperfection that is in us all to the perfection of God."—*James Lane Allen.*

Middle States Conference Notes

The resignation of Rev. Minot J. Savage, D. D., as pastor of the Church of the Messiah, New York, comes as a great shock to us all. Dr. Savage came to New York in 1896 and his ministry has had a potent influence for strength throughout our Conference. Although his impaired health has prevented him from devoting as much of his time and strength to demands outside of his own city in missionary endeavor, as he wished, he has always been ready to the point of self-sacrifice to render every service within his power: while in New York itself his ringing ministry has strengthened our cause materially. A world of friends regret the misfortune of broken health which necessitates this withdrawal from active service.

The churches of the Middle States and Canada certainly bore their part substantially in the contribution called for by the President of the A. U. A. for succor of the San Francisco sufferers. The gifts of the New York churches aggregated $6000; those of New Jersey $517; and altogether the gifts were $13,246 the Church of Our Father in Buffalo leading all the rest with a contribution of $2575.00.

Ministerial changes in this department will have some significance in the coming year. We lose by resignation Dr. Savage, Rev. J. T. Sunderland of Toronto, Rev. C. P. Lombard of Schenectady, Rev. W. Delos Smith of Parkside, Buffalo, and Rev. H. E. Gilchrist of the Susquehanna Circuit, who goes to New Orleans. We have gained a bright and efficient worker in the coming of the President of Y. P. R. U., Rev. Edgar S. Wiers to Montclair, N. J.

The loss which all the Conference sustains in the resignation of Rev. Mr. Sunderland from Toronto, is no slight one. Seldom has the story of a church been so significantly changed by the influence of one man as has been the

case in Toronto. When he went there the people were discouraged, a heavy debt was upon the church, and the aid of the Association was imperatively needed. To-day the debt is gone, the church is strongly self-sustaining, congregations are large, membership has increased to a remarkable degree, with a notable increase of men interested. But outside of Toronto, Mr. Sunderland's influence has been also largely felt—through the press and by public speaking he has become well-known throughout Canada. We are sorry to lose him from our Conference. Perhaps he will help us annex Connecticut to the Middle States Conference to which it is a close neighbor.

Several church building enterprises are under consideration within this department. The beautiful new church in Buffalo will be completed early in the Fall; the new building in Montreal is already under way; our friends in Troy are soon to break ground; and Schenectady, Flatbush and Dunkirk have plans maturing for early action. A generous member of the church in Lancaster, Pa., has presented that society with a valuable building lot, and an energetic movement for raising a building-fund will be immediately launched. There are only two organized societies within the Conference which are not in possession either of a building or building lot.

An interesting thing has happened in Jamestown, N. Y. This church has been seriously handicapped by an overshadowing debt ever since its coming into our fellowship, and on this account has been obliged to look to the A. U. A. for assistance. This year in response to a proposition of the Association that it would pay immediately half of the debt if the Society would raise the other half, plucky endeavor was made to meet the condition, which was entirely successful. Five hundred and ten dollars, the whole amount, was quickly raised, and the Society free from debt, is now entirely independent of outside aid. We are glad to add that a very large factor in this accomplishment was the personal affection of the people for their devoted and tireless minister, Rev. W. J Taylor, whose work has been handicapped, though his spirit never daunted by the financial situation. We congratulate him, his parish and the Conference for this result.

The budget assigned to the Middle States Department by the A. U. A. this year is $9000. We are interested to note that the budget of 1902 just preceding the appointment of the present secretary was $11,800. Twenty-one churches were then receiving aid: of these, 9 have since become independent of the A. U. A., with a total annual saving of $2150: and 8 more have reduced their dependence to an aggregate saving of $1500; a total annual gain from the churches then assisted of $3650. Twelve churches are on this year's list. It is to be regretted that in this year of general prosperity, the Association should feel itself obliged to reduce our budget to a point which must handicap our church extension work for the coming year.

The Southern Conference.

The Southern Unitarian Conference met this year at Louisville, Ky., on the 8th, 9th and 10th of May. Most of the churches in the Conference were represented by minister or delegate; indeed the number of lay delegates was unusually large and the fresh vigor which they brought to the deliberations was one of the notable features of the Conference. The A. U. A. was represented by Rev. C. E. St. John who opened the Conference with his illustrated lecture on "The Planting of Free Churches,"—a lecture of great value, especially in places where Unitarians are apt to feel themselves isolated. The Conference was also most fortunate in the presence of Prof. W. W. Fenn of the Harvard Divinity School, whose masterly address on "The New Testa-

ment in the Light of Modern Scholarship" produced a profound impression. The other visitors from beyond the bounds of the Conference were Rev. G. A. Thayer of Cincinnati, who ably filled the place on the program made vacant by Mr. Horton's illness, Mrs. Davis of New York, and Mrs. Peterson of Massachusetts, who came representing the National Alliance. The Alliance was also fortunate in the presence of its southern vice-president, Mrs. Churchill of New Orleans. These visitors brought to the Conference a fresh outlook and an inspiration which meant much. Unitarians who are able easily to attend the greater denominational gatherings seldom realize quite what it means to our churches in the smaller Conferences to be visited by men and women who hold a large place in our religious life. In the Southern Conference where the churches are small and widely scattered the visit of a Billings Lecturer, or the coming of a man who is in touch with our work all over the country, brings a stimulus and cheer of great value.

The meetings of the recent Conference were notable for the high spirit of optimism which prevailed. From not a single church came a doleful note. All our churches reported good progress during the year, while in the cases of Chattanooga and Atlanta unusual conditions of prosperity prevailed. Never before have the churches of the Southern Conference been in so good order or their future more promising. There remains, of course, a hard fight before each one of them, but the spirit which moves them is full of courage and of high hopes Since the last Conference a church at Jacksonville has been organized and put well upon its feet, and another organization has been affected at Bear Creek, N. C. Before the next Conference there is every prospect of societies at Birmingham, Ala., and at Oklahoma City.

A significant sign of the times was the presence at the Conference of three young men, brought up in other faiths, who came to investigate the openings offered by the Unitarian ministry. One of them in particular came representing a little group of liberal thinkers living near Birmingham, Ala., who are eager for the establishment of a Unitarian church there. This is typical of what is going on all over the South. Everywhere the leaven of liberal thought is working, and in many places the organization of Unitarian churches simply depends upon the coming of a messenger from our national body. The outlook is one to challenge the eager devotion of believers in liberal religion, to cheer the hearts of the patient watchers for the dawn. H. W. F.

Western Unitarian Conference.

The fifty-fourth annual meeting of the Western Unitarian Conference was held in Unity Church, Chicago, May 14 to 16 inclusive. A feature of the opening session was the meeting of the National Board of Directors of the Alliance at which Miss Low presided.

A National Alliance luncheon followed with Mrs Charles B. Foote presiding. Speeches were made by directors of the Alliance. Mrs. R. H. Davis who was expected to speak was unable to be present.

The public Alliance meeting of the afternoon was well attended. Mrs. E. N. Delano was in the chair and the speakers told of Alliance work and Alliance possibilities with an enthusiasm which was contagious.

A Ministers' meeting, following the Alliance program, considered the subject of "Marriage and Divorce" as presented by Rev. George A. Thayer of Cincinnati, Ohio. Mr. Thayer read his views from a carefully prepared statement, conservative and forceful. He saw no objection to the re-marriage of divorced people if the former tie had been dissolved through just cause. The discussion brought out varying views.

Rev. L. M. Harmon of Broken Bow, Neb., who has lately come into our fellowship, next gave a paper on "Conversion." Discussion brought forth the

statement that most of our own people and ministers need conversion to the duty and privilege which is ours, that there is a tendency to make the Unitarian pulpit merely a weekly lecture platform. Rev. Charles E. St. John of Boston, lectured in the evening on "The Recent Progress of the Unitarian Church." Stereoptican views added to his clear statement of the excellent work which is carried on by the American Unitarian Association.

The second day of the Conference began with a business session. Mr. Edward H. Griggs greeted the delegates, and Mr. Morton D. Hull, president of the Conference, made an address. Then followed reports of the secretary, the treasurer and the state secretaries.

A discussion on Unitarian church extension closed the morning session. Mr. C. S. Udell of Grand Rapids, Mich., a layman-preacher, went directly to the heart of his subject. He told many of the obstacles to extension and suggested practical remedies. An underpaid ministry and the custom of short pastorates in his opinion prevent the most effective results. Rev. F. S. C. Wicks of Indianapolis Ind., spoke of his work.

In the afternoon Rev. J. H. Mueller of Bloomington, Ill., read a paper on "The Creative Ideal in Social Betterment" and Rev. Margaret Olmstead of Decorah, Iowa, led the discussion. Both paper and discussion afforded a clearing house for ideas upon this subject.

An uplifting inspiring vesper service, led by Rev. D. M. Kirkpatrick of Geneseo, Ill., concluded the meeting for the afternoon of the second day.

In the evening there was an interesting platform meeting. The general subject was "The Church and the Community." The speakers handled their particular phases of the general subject in a skillful and interesting way.

The third and last day of the Conference opened with a devotional service, led by Rev. R. Shaw Barrow, of Jackson, Mich.

As usual, the Sunday School meeting which followed, brought forth views on the usefulness and uselessness of the Sunday School. Rev. C. F. Niles of Menomonie, Wis., read the paper. The balance of opinion, however, with which the writer most heartily agrees, concluded that the Sunday School is vital to the church. As one speaker put it, "If we are to give up either the church or the Sunday School, let us give up the church."

The final business meeting of the Western Conference came next in order. A discussion, concerning the authority of the directors of the Western Conference, its relation to the American Unitarian Association, and upon other points, furnished several lively addresses. Afterwards, in summing it up someone said:—"It seems that two facts should be made apparent: first, that the Western Conference must stand for the Unitarian cause as a whole and for what serves the greatest efficiency of Unitarianism throughout the country—and in the second place, that a part is not greater than the whole. Undoubtedly everyone within or without the border of the Western Conference will agree, that consistently this attitude only should be the attitude of the Western Conference. Undoubtedly, the Western Conference itself would claim that this is its attitude. What is needed then is 'Togetherness'."

Rev. Newton Mann of Omaha, Neb., opened the afternoon session with a scholarly paper upon "The Later Critical Theory of the Pauline Epistles." Mr. Mann does away altogether with the authorship of Paul in all the epistles, placing their date in the second century. A strong argument in favor of this is the assertion, that had any of the usually admitted epistles of Paul been at hand when the gospels according to Matthew, Mark and Luke were written, our Matthew, Mark and Luke would be tinged with the philosophy of the epistles. That such a complete philosophy was in existence before the first three gospels and found precipitation in certain epistles of Paul before

the three gospels were written, Mr. Mann declares not true. Instead, he holds that the three gospels came first, and then later in the second century, when the philosophy of the so-called Pauline epistles had developed, these were written at various times and credited to Paul.

The Y. P. R. U. meeting, Mr. Baker director for Illinois, presiding, was poorly attended, owing to the time at which it was held. Many of the younger Unitarians of Chicago, could not be present in the afternoon. Mr. Thomas Pierce of Chicago, gave a practical statement of "The Local Value of the Y. P. R. U." and Rev. F. A. Gilmore of Madison, Wis., told of "The National Outlook". The discussion closed the Conference meetings at the church.

The banquet in the Palmer House was attended by some 250 people. Mr. Charles W. Ames of St. Paul, Minn., the toast master, proved himself a fountain of wit and philosophy. Mr. St. John spoke in the absence of Rev. Eleanor E. Gordon, and as usual had inspiring words. Rev. Minot O. Simons of Cleveland, Ohio, Rev. M. Rowena Morse of Geneva, Ill., and Rev. E. Stanton Hodgin of Minneapolis, Minn., were the others who responded to the call of Mr. Ames. The speeches were of a nature to strike the right note. Mr. Hodgin in closing appropriately touched upon the necessity of having the "inner light" to guide us into the higher ideal.

F. A. W.

"Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advancement in them? If a man constantly aspire is he not elevated?"—*Thoreau.*

"The weariness and sadness of life comes from persistently closing our eyes to its greatness."—*Lucy Larcom.*

Anniversary Week in Boston

THE NEW UNITARIAN cannot present in any fullness of detail the record of the Boston meetings which crowd so closely on one another in Anniversary Week. The *Christian Register* with its ampler space renders this service admirably and completely with full publication of the main addresses. No interested Unitarian should miss these important issues of our Boston denominational organ.

It is our function only to catch glimpses, summarize and interpret the spirit of these gatherings.

To begin with, the weather was ideal. The present administration has somehow shattered the ancient tradition of "much rain about this time."

Before the beginning, begins the Hospitality Committee with its wonderfully efficient cordiality of service. For a month or more these hospitable people have been getting ready for us, with an infinite amount of detail involved, but only the most graceful, frictionless, quietly, genial outcome in the convenience and comfort of guests. All the members of the committee bear generous part in the service, but the executive leadership of Mrs. Clara B. Beatley, its secretary, is potent in it all.

Monday began with a good tone: Prof. Doan's address at Channing Hall was noble and enkindling. It should have provoked keen discussion, for its propositions were boldly challenging and original. But discussion, in any adequate sense, did not arrive, although Mr. Bacheler, called to his feet by acclamation, had a valuable suggestion to make.

The Women's National Alliance show good sense in the selection of meeting place, as well as in arrangement of program. South Congregational Church is well adapted to general meetings and is in a quiet spot. The public meeting of Monday afternoon was well attended

and important. The women had two specific aspects of missionary endeavor to consider and they were well presented by Rev. Harry E. Gilchrist of the Susquehanna Circuit, who spoke of "Missionary Experiences" and Mr. D. S. S. Goodloe, who spoke of "The Mission of Modern Religion to the Negro." Tuesday morning's meeting was one of detailed reports, and not unprofitable discussion of the question: "How does an Alliance strengthen a church?" Everybody missed the president, Miss Emma C. Low.

The Berry Street Conference is the "Minister's Red Letter Day." No reporters are allowed, the discussion is intimate and free. Rev. Merle St. C. Wright of New York, was this year's speaker; his theme was "Religion of the Heart." Everybody expected a great thing from Wright; everybody declares that this event was epochal in the history of the Berry Street Conference—the speaker surpassed all expectation. The tide of the spirit was at its highest.

The meetings of the American Unitarian Association extended over Tuesday afternoon and evening, and all day Wednesday. Tuesday afternoon presented a graphic review of the year's activities in concisely prepared reports. Mr. St. John's review of Church Extension Work was optimistic and thorough; Pres. Eliot's address was stirring and suggestive. Tuesday evening's session had distinct missionary value, consisting of three ringing addresses from men who came to Unitarianism from other communions and were glad to tell why. Rev. U. G. B. Pierce of Washington, D. C., came "from Baptist to Unitarian," Rev. Geo. F. Pratt of Boston, came from "Episcopalian to Unitarian" and Rev. F. V. Hawley of Chicago, has a dramatic story to tell of his vicissitude in religious evolution.

Wednesday morning's session was devoted mainly to greetings from other communions, Rev. W. R. Campbell speaking for the Congregationalists, Dr. Benj. F. Trueblood for the Society of Friends, and Rev. Willard C. Sellick D. D. of Providence, R. I., for the Universalists. In every case the tone was hearty, genuine and unreserved. Dr. E. E. Hale's response was noble and picturesque.

Officers were elected at this session, and resolutions adopted: one of greeting to Dr. Savage, and others endorsing recommendations of Pres. Eliot.

At the afternoon session Rev. Jos. P. MacCarthy, Rev. Lewis G. Wilson, Rev. Eugene R. Shippen, and Rev. J. E. Wright, D. D. presented in turn the story of "Opportunity" in the several sections of our country. In the evening Rev. Joseph Wood of Birmingham, Eng., preached the anniversary sermon.

Thursday was given to several important organizations. The Historical Society met at King's Chapel, where Rev. J. C. Perkins of Portland, Me., spoke of "The Part of Pioneers." The Meadville Alumni Association met at the Second Church. The Temperance Society met at King's Chapel in the afternoon with wide awake common sense addresses.

Perhaps the chief event of Thursday was the meeting of the Young People's Religious Union. Attendance was large, the spirit was enthusiastic, and the majority were unmistakably young. The business session was wide awake; the speaking of the evening was stirring and good—but there was too much of it.

It was good though to hear Jenkin Lloyd Jones speak in his uniquely virile fashion. Mr. Jones is no denominationalist and he doesn't love the Unitarian name as well as we would like all our young people to do. But nothing better could happen to our young folks than to have them catch his stalwart spirit of work, culture and faith.

Of course the Sunday School meetings of Friday were great meetings.

They always are. We genially protest against holding these meetings in King's Chapel. No nobler spot in the world or richer in associations that dignify and inspire, from the Unitarian point of view; but perhaps no place less adapted for meetings of this particular sort. King's Chapel crowded means half of the audience turned back to the speakers, and perhaps a third so situated that massive pillars shut off their view and interfere with their hearing of what is going on. King's Chapel moreover, standing at the corner of two of Boston's busiest streets, is not quiet in the days when windows must be open.

It was too bad that illness prevented the presence of Mr. Horton, the life and heart of the Sunday School Society. Rev. Frederic J. Gauld of Leominster, Mass., presided in his stead. The speaking at both sessions was hearty and helpful. There was a genuinely hearty and spontaneous discussion at the close of the morning session:— perhaps the only real experience of this sort in the whole week.

The "Festival" of Friday night is the culmination of all good-fellowship and unstinted hospitality so far as the ministers are concerned. The tables are crowded in both senses of the word, and the speaking intended to be buoyant and heart-warming. Gov. Curtis Guild Jr., presided with much grace. Rev. Joseph Wood of Birmingham, Eng., brought cordial greetings from the National Conference of England. Louis Rouillion of Boston, Rev. Chas. G. Ames and Rev. Geo. W. Kent of Providence, had each his different way of saying inspiring things regarding the liberal outlook.

Altogether people said a little oftener than usual as they met from time to time through the week: "Best meetings we have had for years." The geographical range of delegates attending was unusually large. It was by no means a local gathering of Unitarians round and about Boston.

The Canadian churches were well represented. And this leads to a comment. After all the American Unitarian Association and its allied organization are not merely *national*. Canada is a just and substantial part in our destiny and purpose. Let the decorators of our halls and assembly places remember this, and where the stars and stripes twine and flaunt in all their glory in our meetings, find some place, too, to intertwine the colors of the "Union Jack." Why not?

Women's Part in Anniversary Week.

The opening day saw the large public meeting of the Women's Alliance in the South Congregational Church. The afternoon was sunny and bright, with a certain New England crispness to the atmosphere that seemed in accord with the clear thinking characteristic of our organization. The edifice was filled to overflowing with loyal, enthusiastic workers in the cause. To those of us who have grown so familiar with the sight of Dr. Hale in the Senate and on the streets of Washington that it seems as if he has always belonged there, it was pleasant to realize him too in his own beautiful home church, where his great genial spirit seems to inspire the hospitality that pervades. The occasion presented a picture that will not quickly fade—the crowd of earnest women, the beautiful church with its large stained glass windows of such unusual force and character, the inspiring beauty of Miss Hale's painting of the Nativity, the great masses of fragrant, delicate spring blossoms, white lilacs, lilies of the valley, carnations and apple blossoms, that had such fine values against the dull gold of the walls.

Our Ambassador to England, Whitelaw Reid it was, who wishing recently to make use of Dr. Hale's expression of "who would lead must lift"—characterized him as, "that wonderful combination of Hebrew prophet and Massachusetts Yankee,"—and it was as

prophet surely that he spoke to this Alliance meeting.

The gracious presence of Miss Low, unavoidably absent, was sadly missed, and a feeling of personal disappointment also swept over the whole audience when it was announced that one of the most brilliant of Alliance workers, our Corresponding Secretary, Mrs. Davis, unusually faithful in attendance, was ill and unable to be present. Mrs. Atherton, Vice-President for the New England section, presided with grace and power at both meetings. Rev. H. E. Gilchrist in his address on Missionary Experiences advised the P. O. Mission Workers to work more toward a focal point, and then see to it that a missionary was sent there, instead of scattering and wasting effort. Mr. Goodloe of the Meadville School, in speaking of the mission of modern religion to the negro created a most favorable impression by his straight forward and sensible views on the much vexed question. His idea that the training of the numerous negro preachers from emotional theologians, without the glimmering of a thought to teach and preach morality, into ethical leaders of their race, would seem to be a long step in the right direction. Mrs. Sarah F. Hooper, one of the founders of the Alliance, was called upon to address the meeting and gave a brief history of the early services of the founders. She said she had sat under Dr. Hale's preaching for forty-five years and ought therefore to be a very good woman. It was pleasant to see her genial face as she came with another of the earlier leaders, Mrs Kate Gannett Wells, into the reception at the Hotel Somerset that evening.

Before that reception line of the State Governor and his wife, President Eliot of Harvard, and Mrs. Eliot and President Samuel A. Eliot A. U. A. and Mrs. Eliot, the hundreds were passed for greeting by the most efficient committee, in a solid line for some two hours. The fine hall, the music, the flowers and most of all the personnel of the gathering itself made a brilliant and inspiring scene. Mrs. Beatley stood at the outer door and gave the first warm hand of welcome to the arriving guests.

One great fact impressed itself at both gatherings of the Alliance and that was that more than ever came the realization of its national character. This no less because of the representatives from all over the land from Oregon to Maine, or that one hundred and forty-four Branches were represented, than because of the comprehensiveness of its reports. One listened in admiring wonder at the grip these executive officers hold on all points of the great body, the interest in the personal touch with every distant outpost. The rich and generous use of the flag in the decoration of Tremont Temple also was a note of subtle suggestion in harmony with the strongly national gatherings there.

Mrs. Fifield in her admirable report reminded us that the Alliance is the greatest and most serious undertaking of our Association, and held that it may even give the church itself new power. She warned against the dissipation of effort and the overwhelming temptations of Unitarians not to hold to Unitarianism but to scatter their forces in good deeds to be sure, but away from the original purposes of the organization. The good news of seventeen new Branches formed and the stupendous work of the Post Office Mission in the aggregate cheered the listeners to these reports into heart for more faithful work and suggested among many other things how we may put the *Christian Register*, THE NEW UNITARIAN and other publications in our public libraries and places where they will reach an ever widening field of readers. Traveling libraries to the number of a hundred and eighty-four, going into twenty-nine states and territories to light-ships, light-houses and other remote and lonely places, the wide scope of the Cheerful Letter and the study leaflets to the number of seven thousand sent in the past year, give some indication of what our women are doing to spread

the light and cheer of a liberal faith. The Branches always seeking profitable lines of study for the next season's program have this year before them the opportunity offered by the study leaflets of a course tracing liberal thought movements over Europe and Asia. New interest in this matter has been lent by our international Congresses, by Mr. Wendte's efforts and by the constant increase of travel and sojourn of our women in foreign lands. Who that has traveled or resided in France or Germany for instance and come in contact with otherwise cultured people has not felt their utter lack of all rational faith, in lands that so hopelessly present either Roman Catholicism or Atheism, for the existing Protestant churches are so behind the thought of the age as to be a dead letter to thinking people. It was well too for the individual Branches dealing with the appeals that come from struggling churches to hear the subject dealt with as one grand whole by the Committee on Appeals. It spurred them to resolution to do better by these requests in the future and put them in a frame of mind and heart to quickly respond, when they learned that there was a deficit of sixteen hundred dollars in the treasury, owing to the effect of the San Francisco disaster on some Branches and the delinquency of some others. The money was so quickly pledged by Branch after Branch naming its gifts that they could scarcely be noted down before the suggestion came that they be put in writing. After all, the contagion of giving as one listens to his neighbor give is surely a hot spur to action. The Treasurer of the Alliance, Mrs. Catlin, as well as the Treasurer of the A. U. A. had their printed reports in the pews, an excellent method, yet the few moments that Mrs. Catlin spoke to her audience in her delightfully breezy way made one wish for a little more of her presence.

The Hospitality Committee is at once a wonder and a delight to every visitor Anniversary Week. Pres. Eliot, quick at the initiative, as he has demonstrated most recently in his prompt call for aid to San Francisco, inaugurated it on the occasion of the seventy-fifth anniversary, principally for the benefit of the foreign delegates, of whom at that time there were many. In the six years of its existence it has grown in efficiency, until those who feel its kindly ministrations may well ask why the palm for hospitality should ever go elsewhere than to Boston. It is essentially women's work, housekeeping work Miss Everett reminded us as she named the most generous sum raised for this specific purpose. And the strength of numbers, of system and of hearty good will go into it. As at this time of the year so many of those entertaining ministers and delegates are in the suburbs, it was thought advisable to have a mid-day luncheon at the Bullfinch Place church, each society in turn taking a day, so that of the fifty women who volunteer as waitresses there is a new set each day. The flowers for the places of meeting and the headquarters also came in daily in great profusion from different sources. And who that has visited 25 Beacon St., whenever flowers are in season, has not been impressed by the good taste that always prevails in the dainty charm of the flowers placed judiciously about with something akin to the art of the Japanese. The sweet out of door flowers have come to be one of the pleasures of Anniversary Week, for Boston's lilacs are queenly and one recalls the pleasures this week in the magnificent snapdragons in the book room.

A further service of women to the cause was suggested by President Eliot in the proposal of training schools for young women as assistant ministers, teachers of Sunday Schools and general Christian workers. That this would do much toward answering the question "How shall we vitalize our Sunday Schools?" toward making them larger in attendance as they should be, seems more than reasonable. It holds within it a great hope for better service in the most important of all pioneer work, the Christian training of the future generations, so that that may be realized which

was expressed in this week's conference by the phrase "As goes Liberal Christianity so goes the religion of the world."

IDA M. GALE.

A First Experience at the Anniversary Week Meetings.

The Editor of THE NEW UNITARIAN having requested me to write the impressions received at my first visit to the May meetings, I am pleased to note the following impressions and observations.

The various addresses were of a uniformly high intellectual character, and nearly every one was full of a fine spiritual fervor, the latter quality being more distinctly marked than I had hoped to find. The so-called traditionally intellectual coldness of Unitarian thought was not verified in those addresses. There was no sensationalism, the humorous sallies were in excellent taste, but through it all glowed the fire of a vital and intense earnestness. I observed, however, that in several addresses on practical questions the concrete and definite were hidden by the shadows of the abstract, and in rhetorical flights, producing a pleasure to the ear, but failing to give the precise information desired.

There were too many addresses in several of the special departments. Each speaker covered some of the ground followed by the others, with the result that the listener became wearied, and scarcely able to distinguish one address from another. The mind became jaded and unable to fully appreciate the force of each address. It would be far better to have but one splendid address each year in each special meeting, so that the hearer could carry away with him a distinct and stimulating conception of the practical aim and needs of that department. It is nice, of course, to invite as many speakers as possible, but it is better to sacrifice a pleasing courtesy to the higher need of definite and practical instruction. Concentration instead of diffusion would be far more effective.

It was delightful, beyond all expression, to breathe the air of noble optimism which pervaded the addresses and distinctly accentuated the private conversations. I failed to catch a pessimistic word. There was a clear conviction of a great mission, and a stern determination to succeed. Despite the variations of personal opinion the vital ethical unity was all that the most ardent advocate of unity could desire. Never in my experience under creeds, which are urged as necessary to unity, have I witnessed anything like the unity there betrayed. The fine and sweet mutual respect and concert of will were a splendid justification of the genius enfolded in our name.

It is a pleasure to especially mention the graceful ease and dignity of the presiding officers, all of whom followed the high standard set by Dr. Eliot. The gratifying success of all meetings owes not a little to the fitness of the presiding officers.

The hospitality was all that the heart could desire. The arrangements were perfect and carried out smoothly to the convenience of all. Surely, all the visitors from away must have been fascinated as guests in the homes lighted with the charm of the best New England culture and refinement.

Several seemed to think that it would have been better to transpose somewhat the Thursday and Friday programmes. The suggestion is wise. The distinctly important things of general Unitarian interest should have followed consecutively, concluding with the Unitarian Festival Thursday night, and Friday devoted to the features of local or special interest, not of general and denominationally vital importance. This would prove a great convenience to those living at a distance, who desire to attend the Festival.

I was particularly impressed at a meeting of the Sunday School Society with the suggestion that special attention to the religious and ethical training of the young be given in the work of the Divinity Schools. It was the very best suggestion made during the meet-

ings. It is high time that our schools focus their attention upon some of the pressing and special needs of this immediate age. It is to be hoped that our schools will seriously heed this call from the Sunday School Society.

It seemed a little unfortunate that the important meetings had to be held in a building of another denomination. Tremont Temple is a noble place for such gatherings, and has the advantages of accessibility and convenience; yet it would seem that the Unitarian church, with its nearly a century of activities focussed in Boston, should by this time have a building sufficiently well appointed to meet all the requirements of the various offices, with ample provision for conventions, conferences, etc., etc. May we hope sometime to see a splendid realization of this desire.

The social functions were an exhibition of the very best in social life, and furnished a pleasing picture of Unitarian social culture in harmony with the general tone which Unitarianism is always recognized as possessing.

To paraphrase with slight liberty, I would say:—I went, I saw, I listened and,—*was conquered.* It was a most delightful experience, and I was frequently led to congratulate myself over my entrance into the Unitarian Fellowship, thereby being permitted to participate in a gathering of such high character. HARRY ELMER GILCHRIST.

"It is very good for strength,
To know that some one needs you to be strong." —*E. B. Browning.*

"If a man be gracious and courteous to others, it shows he is a citizen of the world, and that his heart is no island, cut off from other lands, but a continent that joins them."—*Bacon.*

"I trust in God,—the right shall be the right,
And other than the wrong while it endures.
I trust in my own soul, that can perceive,
The outward and the inward."
—*Browning.*

"Amongst Ministers."

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Walter C. Peirce of Castine, Me., to the new society organized at Oklahoma City, Ok.

Mr. Samuel R. Maxwell, of the Meadville School, to the church in Walpole, N. H.

Mr. Chester A. Drummond, of the Meadville School, to the church in Norwell, Mass.

Mr. Howard A. Macdonald, of the Meadville School, to the church in East Lexington, Mass.

Rev. H. C. Ives, of Brewster, Mass., to the society in New London, Conn.

RESIGNATIONS.

Rev. Minot J. Savage, D. D., minister of the Church of the Messiah, N. Y.

Rev. F. J. Van Hoesen, minister at Sheffield, Ill.

Rev. Christopher Ruess, minister at Alameda, Cal.

Rev. W. Delos Smith, of Parkside Church, Buffalo, N. Y.

Rev. J. T. Sunderland of Toronto, to accept call to Hartford, Conn.

ADMITTED TO FELLOWSHIP.

Rev. H. A. Sather of Minneapolis, Minn., from Baptist church, April 23d.

Mr Lathrop Meaker of the Meadville Theological School, May 18th.

Mr. Robert F. Leavens of the Harvard Divinity School, May 19th.

Mr. Sydney Bruce Snow of the Harvard Divinity School, May 19th.

A notable instance of the liberal tendencies is seen in the formation of Brattle Street church in Boston in 1699", we read in George Willis Cooke's History of American Unitarianism. "Although this church accepted the Westminster Confession of Faith and adopted the practices common to the

New England churches at this period, it *insisted upon the reading of the Bible without comment as a part of the church service.*"

Here was radicalism indeed! Such an innovating church was sure a century or so later to become heretically Unitarian. It came near to the treatment of the Bible as literature, to be enjoyed as each soul understood it, not as dogma to be explained by pulpit pedagogues.

We live in other times;—all churches now have the Bible read practically without comment as a part of service. A new question comes up to those of us who minister in avowedly Unitarian churches. We are all convinced that the Bible is not the exclusive "Word of God". In practice is it wisest to use it exclusively, or almost exclusively, for pulpit readings in our churches?

We put this question to several of our ministers and find interesting replies coming from them.

At first one may be surprised at the practical unanimity of opinion presented. Certainly the men responding would not be called in any narrow sense all of the same line of tradition or habit of thought. We congratulated ourselves on rather a varied selection of representative minds. And here is the result.

The Rev. Merle St. Croix Wright of New York, says:

I have tried both ways, reading from the Bible alone, and from the scriptures and literature of the world, but have long since settled down to the Bible exclusively. There is vast variety in this, especially if handled intelligently and accompanied by scholarly comment. And the people need to know the contents of the Bible, and there is still ample room within its limits for novelty and even interesting experiment. A few Sundays ago, I gave a lesson in criticism, taking a short, picturesque but obscure passage—the miracle of the coin in the fish's mouth—and interpreting it by the Higher Criticism. It was itself a "revelation" and the people were intensely interested. I think a judicious reader and interpreter need never fear either poverty of material or monotony of interest, so long as he himself relates his reading to his sermon theme, and comments freely though pithily upon it from the standpoint of modern scholarship.

From Rev. Paul Revere Frothingham, minister of Arlington St. Church, Boston, Mass., comes this word:

Theodore Parker once said that "All writings which inspire are inspired writings." If that is the truth,—as I believe to be the case,—there is no reason that I can see why other scriptures than the Bible should not be used for pulpit readings, and I, myself, have acted on the principle for many years. Moreover, I believe that there is decided value in doing so. The teachings of the Bible are often greatly strengthened and given added impressiveness by similar teachings found in other sacred writings.

It ought to be said, however, that such a practice as this should be indulged in with great care, and only on occasions.

As a matter of practical fact the Bible adapts itself better than any other book that I know of for public readings. This is due, in part, to the graphic style, and also to the large amount of narrative. Philosophical discussions are rare and many passages,—in the Prophets for instance—were spoken exhortations, while Paul's letters were intended to be read in public. The whole question to my mind is, therefore a matter of taste, and I have known men who were so desirous of making clear their liberality that they gave undue prominence to other scriptures in their pulpits.

Shall we expect a somewhat different

opinion from the West? Rev. Richard W. Boynton of St. Paul, Minn., writes:

In theory, it has always been my belief that the best pulpit reading would consist of an anthology of passages from various sources, chiefly perhaps, but not exclusively biblical. A few such readings by men gifted with the genius for compiling them have seemed to me wholly ideal.

But in practice, with few exceptions, I have read from the Bible only, though with free excision of passages that seemed unedifying or unessential. After all, taken purely as religious literature, the Bible is the best we have in the English tongue. Partly owing to familiarity, but more because of their greater sanity, concreteness, imaginative depth and splendor, and moral and spiritual power, its finer parts appeal to me when adequately read, as carrying farther with the congregation than other writings.

Then in these days of infinite cheapening of the general literary taste, it is something to keep the people in touch with the Bible. My habit of nearly exclusive use of it for pulpit reading doubtless rises from the fact that I have found it to contain the best things for that purpose, and in practically inexhaustible quantity. The time may come when other literatures will appeal to me as strongly, and then without hesitation I shall use them also.

Very unmistakable is the position of the minister of All Souls' Church, Roxbury, Mass., Rev. Henry T. Secrist:

I read from the Bible. There is not time in the regular service for half of it. Custom has some claim and it has made a place in the service for a Bible reading. Then people get more from outside sources elsewhere and they ought to have something from the Bible in this appropriate place. I have no positive objection to extra-biblical material; it simply does not seem so fitting. I dislike very much to hear a man read a selection merely to show that he *can* read from literature outside the Bible. I sometimes read from the Apocrypha, which is bound in our large Bible. In my vesper service I have a place for reading a poem or the like. And if occasion should demand I would read anything specially helpful. But mainly always the Bible.

Rev. A. P. Reccord of Springfield, Mass, gives this clear-cut opinion:

I cannot believe that the time has yet come for the Bible to be superceded in our Unitarian pulpits. There are inspiring passages in other literature, but the Bible occupies a place among Christian people which no other book can fill. I have yet to preach upon any subject for which I cannot find a suitable passage for public reading in the Old Testament or the New.

This does not mean that I would exclude other literature from the pulpit, but that such literature should be used as supplementary material. It is my custom never to omit the regular Bible reading, but occasionally to supplement it by some inspiring poetical or prose selection from extra Biblical literature.

Rev. F. A. Gilmore of Madison, Wis., writes:

My experience has been that few other literatures offer material for pulpit reading as the Bible does. I use the Bible almost exclusively. Now and then I read sentences from the Hindo writings, from Plato, the Stoics, the Imitatio Christi, etc. Also as supplementing the Scripture I use poems such as those in Chadwick's "Through Love to Light." I never omit the Bible reading. In preaching I use freely all sources of true Scripture. Sentiment and association undoubtedly influence me, yet on critical grounds I believe the best portions of the Old and New Testaments pre-eminent in value for public reading in churches. Their directness, strength and purity in the original has been mediated to as in the early English, the most stately and flexible period of our language.

Finally, Rev. William C. Gannett of Rochester, N. Y., writes just what we should expect and hope from him:—luminously suggestive and winsomely intimate in personal quality.

For many years my custom has been to gather "scripture" wherever I recognize it, whether in our Bible or other Bibles, or in poems, or in noble prose passages from any literature new or old. I find more for my use in our Bible than in any other one book, partly because so much of our Bible is essential poetry—and script is not "Scripture" without that. Next to the Bible Emerson gives me most; I get a great many pulpit readings from a little Emerson authology, a Unity Mission tract, prepared in part with this very purpose in view. Occasionally the whole reading comes from the Bible; but far oftener I find something in it that fits well the sermon, and something nearly as good, or quite probably better, outside, and join the two or three passages. They must always have unity with each other and throw light on the sermon. I make a great deal of the Scripture reading in our service and the faces listen expectantly. If the sermon is poor I know that the readings need not be—unless I read them as if they were; and with this range and freedom of choice I enjoy them too much for that. And what is freedom for me is freshness for the people. I suppose that nearly all Unitarians now love beauty for beauty's sake apart from its source. Scarcely ever have I been asked where such a Bible passage was to be found, but have repeatedly been asked to lend some poem I had just read. I am confident as to a general welcome for the wider horizon. Of course, as you hint, it is truer to our ideas of religion than the narrower one.

Not that the selection is always successful; but it is much more apt to be so than if it were always confined to the ancient Hebrew and early Christian writing. Not everything good, not everything true, not everything beautiful, whether inside or outside the Bible, has the "Scripture" quality. Not even most things good and beautiful have it. A series of ethical maxims, all true as the multiplication table, is not necessarily "Scripture." I have several collections of moral chips that furnish me very few readings. There must be light, uplift, imagination, wings, a continuous sweep and a haunting music, or that high name is not to be named; for "Scripture" belongs to the truth of Poetry, not to the order of Science.

"An Easy Religion for Bad Men."

BY F. S. HAMMOND.

A clergyman in a town in which the Unitarians are doing some missionary work, is reported to have said recently that "Unitarianism is a good religion for the man who wishes to live an evil life"

This charge, if true, condemns our faith for all time. But is it true? Or is this Christian gentleman, who if it be not true, should be our friend and co-worker in the cause of right living and the up-building of human character, mistaken as to the teachings of our faith and their bearing on the affairs of every day life?

Let us in all candor examine the foundations of this grave charge.

Unitarians do not teach the doctrine of eternal punishment; holding that it is at variance with the nature of God as well as contrary to the best instincts of human nature. But they do emphasize the law of cause and effect; the eternal law of compensation.

We teach that according to this inexorable law of God no man can sin without in some measure suffering the consequences, any more than our friend can place his hand in the fire without suffering pain in consequence of his act.

We do teach that every sin against purity, justice, virtue, lays up for the sinner a just retribution of pain, shame and bitter penance here and hereafter, and that it may take years upon years in the great future to heal the wounds and overcome the debasing effects of a sinful life. Is this a lax and easy doc-

trine that should appeal to the man who desires to continue in evil?

We will plead guilty to the charge of having a cheerful faith, a faith that squares itself with the known laws of God and nature; a faith that is easy to believe because it is reasonable; a faith that causes us to concern ourselves more about right living and the development of human character than we do about what God's plans may be in the great unknown country whither our journey tends. We find it pleasant to think that the loving Father will never give his children anything but even and exact justice tempered with mercy either here or hereafter.

This belief may give us a more cheerful disposition, greater liberty of enjoyment for innocent pleasures and amusements than some of our orthodox friends seem to have, but we cannot see that it makes us love God less and we do know that it makes us love our religion more.

Now let us consider the belief held by our critical friend in its relation to an evil life. His creed teaches vicarious atonement, the forgiveness of sins through the suffering and mediation of another; that happiness hereafter depends entirely on our belief and acceptance of this plan of salvation. It magnifies faith and lays little stress upon works. It teaches that the sinner, even though a murderer, may repent, be forgiven, and go straight to paradise even though his victim, cut off without the chance of an eleventh hour repentance, may be already languishing in the land of eternal pain, there to suffer forever without the slightest hope or chance of atonement.

We acknowledge that the teachers of this creed, which to us seems horrible and unjust, urge immediate repentance and an upright life; that they urge the unrepentant sinner to embrace their faith now while there is yet time, lest he be cut off in his sins, but our experience shows that the lusty, healthy sinner, even though he considers their creed to be true, generally delays the hour of repentance and continues in his evil ways, content to live on in sin and to gratify his evil desires ever counting upon escaping the penalty by a late conversion.

This doctrine seems to us to be in the nature of an encouragement in evil-doing and we believe that many thousands of persons who hold to its truth continue in sin under the impression that they will be able to repent in time to save their immortal souls from perdition, who would be leading better lives if they as fully believed that every sin brought its own just retribution.

God in nature, in our experience, as well as in the Bible declares that "Whatsoever a man soweth that shall he also reap" and further that "Every one shall receive according to the deeds done in the body," and we believe that the sooner these truths are brought home to the evil-doers the sooner will they begin to seek the ways of virtue and right living. We seek to be liberal and broad-minded in our treatment of those who do not believe just as we do for we realize that our Father has not made all of his children exactly alike.

We do not look alike; our heads are not shaped alike; our brains are not alike and we opine that He did not make us all to believe alike.

In fact we are rather glad that this is so for we think there would be little progress in a world in which each individual was an exact counterpart of every other individual and that it would be withal rather monotonous to live in such a world

It may be that a part of God's plan contemplates the progress of this earth from a lair of wild beasts and savages to a paradise of happiness and virtue, and that man has been selected to represent the good, to extinguish the evil; to be the Ormuzd that shall conquer Ahriman; to master by the powers of his intellect those laws of which he is now the subject and the slave. If this should be true the sooner we all recognize it and get busy the better it will be for us all, and we should not waste our time quarreling over non-essentials or throwing brick-bats at each other.

Nantucket Summer Meetings.

The following is the preliminary program of the Nantucket Summer Meetings to be held in the Second Congregational-Unitarian Church, Nantucket, Mass., June 30 to July 7, 1906:

SUNDAY, JULY 1.

10:45 A. M.—Morning worship with sermon by Rev. Albert Lazenby, Lynn, Mass.

8:00 P. M.—Evening worship with sermon by Rev. John Snyder, Wellesley, Mass.

MONDAY, JULY 2.

10:00 A. M.—Morning worship.

10:30—Address, "Spiritual Ideals for a Commercial Age," by Rev. J. P. Forbes, Brooklyn, N. Y.

8:00 P. M.—A lecture illustrated by fine stereopticon views, "Our Work in America," by Rev. C. E. St. John, Boston, Mass.

TUESDAY, JULY 3.

An Alliance Session.

10:00 A. M.—Morning worship.

10:30—An address by Miss Emma C. Low, President National Alliance, Brooklyn, N. Y. Discussion on Practical Phases of Alliance Work.

4:00 P. M.—A reception given by Mr. and Mrs. H. A. Willard, of Washington and Nantucket, at their Orange street house.

8:00—Address, "The Poetry of Browning," by Rev. Alfred Rodman Hussey, Baltimore, Md.

WEDNESDAY, JULY 4.

10:00 A. M.—Morning worship.

10:30—Address, "The Ethical Tendencies of the New Social Ideals," by George Willis Cooke, Wakefield, Mass.

8:00 P. M.—A Patriotic Service. Addresses by Frank B. Sanborn, Concord, Mass., and Rev. Elizabeth Padgham, Rutherford, N. J.

THURSDAY, JULY 5.

10:00 A. M.—Morning worship.

10:30—Address, "English and American Unitarianism," by Rev. Albert Lazenby, Lynn, Mass.

8:00 P. M.—A lecture illustrated by fine stereopticon views, "Concord and its Famous Men" by Rev. G. W. Kent, Providence, R. I.

FRIDAY, JULY 6.

10:00 A. M. –Morning worship.

10:30—Address, "The Future of Liberal Christianity," by Rev. Lewis G. Wilson, Boston, Mass.

8:00 P. M.—Address, "Some Significant Aspects of Contemporary Fiction," by Rev. G. H. Badger, New York.

The devotional services held every morning for some twenty minutes will be led by the pastor of the Nantucket Church and various visiting clergymen. It is hoped that these services may be well attended and that they may prove very uplifting.

The New Point Breeze, the Ocean House, the Holiday Inn and other hotels will entertain at special rates. Board and room can be secured at from $2.00 to $3.00 per day and at from $12 to $18 per week. The higher price includes private bath. The rate for board and room without bath at the New Point Breeze will be $15 per week, at the Holiday Inn $12; at first-class boarding houses $10. The Holiday Inn is only a few doors from the church; the Ocean House is within comfortable walking distance; the New Point Breeze is farther away, but it commands fine views of both the inner and outer harbor.

The afternoons of the week of the meetings are left free for drives and excursions. The island and its adjacent waters offer fine opportunities for such.

Those who think of attending the meetings should open correspondence with Rev. Edward Day, Nantucket, Mass. Formal applications for board and rooms should be accompanied by a registration fee of $1.00 for every individual who wishes to secure such entertainment. The application and fee constitute one a member of the Nantucket Summer Meetings Association.

The Isles of Shoals Summer Meetings.

SUNDAY, JULY 8.

10:00 A. M.—Communion service in the Stone Meeting-house.

11:00—Religious service with sermon by Rev. Adelbert L. Hudson of Newton, Mass.

8:00 P. M.—Religious service with sermon by Rev. Frank S. C. Wicks of Indianapolis, Ind.

9:45—Evening prayer in the Stone Meeting-house.

MONDAY, JULY 9.

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. W. W. Peck, of Needham, Mass.

10:00—Lecture, "Sources of the Impulse toward Social Regeneration," by Rev. Adelbert L. Hudson of Newton, Mass. Discussion.

8:00 P. M.—Lecture, "Work among the Sailors," by Staunton King, of Charleston, S. C.

9:45—Evening prayer in the Stone Meeting-house.

TUESDAY, JULY 10.

9:15 A M.—Morning worship in the Stone meeting-house, conducted by Rev. William R. Cole, of Cohasset, Mass.

10:00—"Our Anniversary." Addresses by Mr. Thomas H. Elliott and Rev. George H. Badger.

8:00 P. M.—Lecture, "The Public Conscience" by Hon. Carroll D. Wright, President of Clark University, Worcester, Mass.

9:45—Evening prayer in the Stone Meeting-house.

WEDNESDAY, JULY 11.

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. F. H. Kent of Northampton, Mass.

10:00—Lecture, "The Modern Hopedale Community," by Rev. Frank W. Pratt of Hopedale, Mass.

8:00 P. M.—Lecture, "A Month among the Huicole Indians ot Mexico," illustrated by stereopticon, by Rev. Peter Goldsmith, D. D., of Salem, Mass.

9:45—Evening prayer in the Stone Meeting-house.

THURSDAY, JULY 12.

YOUNG PEOPLE'S RELIGIOUS UNION DAY.

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. John Baltzly of Hudson, Mass.

10:00—Addresses. Rev. Edgar S, Wiers of Montclair, N. J., and Rev. Abram Wyman of North Easton, Mass. Discussion.

12:00—Meeting of Union delegates in the Stone Meeting-house.

8:00 P. M.—Lecture, "The Modern Movement in Social Work, by Jeffrey Richardson Brackett Ph. D., Director of the School for Social Workers maintained by Harvard University and Simmons College.

9:45—Evening Prayer in the Stone Meeting-house.

FRIDAY, JULY 13.

9:15 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. Robert C. Douthit, of Dover, Mass.

10:00—Lecture, "William Morris and the Roots of Art," by Rev. A. L. Weatherly of Worcester, Mass.

8:00 P. M.—Concert, to be rendered by the members of the Quartet.

9:45—Evening prayer in Stone Meeting-house

SATURDAY, JULY 14.

9:45 A. M.—Morning worship in the Stone Meeting-house, conducted by Rev. John H. Applebee of Attleboro, Mass.

10:00—Lecture, "The Spirit of Modern Philanthropy," by Miss Mary L, Birtwell of Cambridge, Mass.

8:00 P. M.—Lecture, illustrated by stereopticon, "The Planting of Free Churches" by Rev. Charles E. St. John of Boston, Mass.

9:45—Service of prayer in Stone Meeting-house

SUNDAY, JULY 15.

11:00 A. M.—Religious service with sermon by Rev. Charles E. St. John of Boston, Mass.

8:00 P. M.—Religious service with sermon by Rev. Frederic J. Gauld of Leominster, Mass.

HOTEL RATES.

As heretofore, the "Oceanic" will be the headquarters of the meetings, but some sessions will, as usual, be held at the "Appledore." Rates at either hotel will be $12 per week and $2.00 per day. The season will begin Saturday, July 7.

DIRECTIONS.

I. Until June 25 send $1.00 for membership certificate to Mr. Charles J. Ramsdell, Randall Hall, Cambridge, for each person included in your party. Send full name and proper prefix (Mr., Mrs. or Miss). After June 25 address Mr. Ramsdell, "The Oceanic," Isles of Shoals, Portsmouth, N. H. The membership certificate is required to secure reduced rates.

II. State which hotel you prefer, the "Oceanic" or the "Appledore." Send promptly for securing rooms, as accommodations are limited. State date and exact time for which rooms are required.

III. Go to Portsmouth, N. H., by the Eastern Division of Boston and Maine Railroad. Take steamer "May Archer," about five minutes walk from station.

IV. Check baggage through to Isles of Shoals, N. H., giving name of hotel.

Notes From the Field

NEW YORK NOTES.

The Spring meeting of the New York League was held with the church in Hackensack, N. J., and was a most enjoyable affair. The hospitality of the little church was boundless and the attendance good.

The last meeting of the New York Unitarian Club for the season was held at the Hotel Manhattan May 2, and although the attendance was rather small, the speaking was exceptionally good. The topic was "Our Responsibility for the Protection of Childhood;" and the speakers were: Rev. S. M. Lindsay, Miss Florence Kelley, Judge A. T. Sweeney of Newark, N. J., and Miss Lillian D. Wald who presented each in a different aspect, the demand for more earnest attention to the welfare of children by state and nation, school and home.

The annual meeting of the New York Sunday School Union was held at the Parish House of All Souls Church Friday, May 11. In the afternoon Rev. Edgar S. Wiers of Montclair, N. J., President of the Y. P. R. U., spoke on the relation of his organization with the Sunday School in a most persuasive manner; Rev. Hobart Clark of Staten Island, spoke of the relation between the Sunday School and the Monday School with much wholesome suggestion, and the Rev. James Eells of the Hackley School gave the main address of the afternoon, —stirring, eloquent and superbly practical, on the Religion of the Child. After supper, election of officers was in order and the following elected: President, Rev. W. M. Brundage, Ph. D., of Brooklyn; Vice-President, Rev. Elizabeth Padgham of Rutherford, N. J., Secretary, Rev. Lyman M. Greenman of Yonkers, Treasurer, Mr. John L. Salter Jr. of Brooklyn; Directors for three years, Rev. W. R. Hunt of Orange, N. J., Rev. Hobart Clark, and Mrs. Elizabeth M. Vermorcken of New York. A hearty vote of thanks were extended to the retiring President, Mr. Scandlin, who was added to the Board of Directors to fill a vacancy, and a beautiful painting of flowers presented him by a member of the union. The evening discussion was on future possibilities of the Union, and was opened by Rev. Geo. H. Badger, who urged a systematic "study-program" for the coming year on the life of Jesus. Considerable discussion ensued in which many members took part with final instruction to the board of directors to take the matter under serious consideration.

The churches in New York are planning to have a clergyman in the city through the months of July and August to care for pastoral demands and conduct services on Sundays, with one hour for consultation at the Headquarters each week day. This certainly is a wise experiment to make and we trust will prove most profitable.

An interesting union service of the Unitarian churches in Brooklyn was held in the Church of the Saviour, Sunday afternoon, May 20,---all five of our schools in that Borough participating. Addresses were made by Rev. John P. Forbes, Rev. John M. Davidson and Rev. Bernard J. Newman. Dr. Brundage who was to have spoken was prevented by illness from being present. About three hundred representatives of the different schools attended.

Unitarian Church,
Rochester, N. Y.,
Rev. W. C. Gannett,
Minister

The annual meeting was held Thursday evening. Reports were read showing the society to be wide awake. The fifty members of the Women's Society have been studying "The heart of a few good books." The Girl's Friendly was composed of sixty girls from the poorer classes. They were taught sewing, table setting, bed making and the care of a baby. The Boy's Evening Home, (newsboys principally), had an average attendance of over one hundred. They learned manual training, singing, drawing, history, clay modeling and ornithology. A Penny Provident Station at the Home encouraged the boys to save their pennies. The Post Office Mission secretary had eighty applicants for Unitarian literature. A piano was given the Sunday School by one of the members in memory of her husband. The church and Sunday School sent $120 to the San Francisco sufferers. The Young People's Religious Union had short lessons each day on the Records and Letters of the Apostolic Age by Burton, and Acts and

Epistles by Bosworth, with an appropriate service Sunday evenings. The subjects for sermons this month are Franchises: Material and Spiritual; The Emerson Epitaphs in Sleepy Hollow, (May 20); The Apostles Creed; Nineteenth Century Problems Bequeathed to the Twentieth Century; The City—the peril and the hope of Democracy.

Flushing, L. I.

A delightful springtime event in the annual gathering of Alliance women in and about New York at the invitation of the Flushing branch, to the historic old Friends' Meeting House in that place. The "Flushing branch" is almost unique amongst Alliance branches in having kept up an active existence for many years although there has been no Unitarian church organization in connection with it. This year's Spring Meeting was held Wednesday, May 16th, on a rarely beautiful day, and the attendance was large, mostly of women, but with a shy sprinkling of men. Miss Ida Slade, president of the branch, whose dauntless pluck has been much of the secret of this organization's persisting life, presided with much grace and wit. Rev. George H. Badger spoke a word of welcome; Rev. Lyman M. Greenman of Yonkers, gave an interesting and forceful address on "The Hurry Mania"; Rev. T. H. MacKenzie of the Flushing Dutch Reformed Church spoke on the value of things near at hand; and Miss Fanny Field of Cincinnati, spoke of the plans of the National Alliance Program Committee for the coming year, and also of her recent visit to Jerusalem. Then we adjourned for lunch to a large upper room, where tables beautifully adorned with flowers were spread for us. In the afternoon Mrs. Harriet T. Comstock of Brooklyn, read two of her clever stories for children, and Mrs. Tolman, a member of the Flushing branch, rendered effectively some well selected recitations.

Memorial Church, Fairhaven, Mass., Rev. Frank L. Phalen, Minister

Our beautiful cathedral church in this unique town is thronged at every service with worshippers many of whom come from distant cities to see the church, the parish house and the manse—a group of splendid and imposing buildings in the gothic style which are well worth a long journey to those who admire noble architecture.

During the minister's vacation Rev. Robert Collyer, Rev. Samuel A. Eliot, D. D., Rev. William W. Fenn, Rev. Thomas VanNess, Rev. Frank K. Freeston of London, and other well known ministers are to preach.

The activities of the church are strong and vital there being a vigorous Woman's Alliance of one hundred and twenty members, a Sunday School of one hundred and thirty members, a boy's club, a girl's club and an active men's club.

First Unitarian Church, Toronto, Canada, Rev J. T. Sunderland, Minister

The church has had a year of great prosperity. Since September last 87 new members have joined the church, 49 of the number—nearly three-fifths of the whole—being men, many of them heads of families. A fine new organ has been presented to the church by Mr. H. W. Brick.

First Cong. Society, Littleton, Mass., Rev. J. F. Malick, Minister

May 4th was the annual meeting of the Woman's Alliance. The same officers re-elected, Mrs. L. M. Harwood President. The matter of an entertainment this summer to raise money was left with the executive committee to report later. A rising vote of thanks was extended to Mr. Malick for his excellent work as leader during the past year and it is safe to say every member of the Alliance has thoroughly enjoyed the "Martineau Study Class."

A successful Sunset Party April 19th given in the Town Hall under the management of the "Back Log Club." The Strawberry Festival which comes in June closes the year's work of the club.

The new Guild cards are out with topics and leaders from May until October.

Delegates from church and Sunday School elected to attend the May meetings.

North Church, Salem, Mass., Rev. Geo. D. Latimer, Minister

The Alliance of North Church sent to the San Francisco sufferers four large barrels and a box of clothing. They were sent the first week in May. The church is alive to every good and worthy work.

First Parish, Dorchester, Mass., Rev. Eugene R. Shippen, Minister

This society has recently sent a collection of $750 for the San Francisco fund. Barrels of clothing have also been forwarded. Secretary St. John has occupied the pulpit one Sunday to give an account of the present work of the American Unitarian Association in the support of new

churches. A sermon by the minister on the position of Dr. Crapsey was of peculiar interest.

The annual meeting of the Alliance, celebrating its Silver Anniversary brought out a large gathering. This Branch now numbers 136 members. A preliminary gift of $25 was sent to Mrs. Stone in California for relief work.

The annual meetings of the Wednesday Morning Sewing Club and the Nathaniel Hall Society were also held in May. A committee of the latter society will assist the Alliance as a Junior Cheerful Letter Committee. This society gave a play on May 25th to help in their charitable work.

The Flower Mission began its season on May 21st. This beautiful charity has always found unfailing support in the First Parish.

The Sunday School will take part at the Union Whitsuntide service at Dr. DeNormandie's church in Roxbury on June 3d. The biennial fair of the Sunday School will be held Nov. 30th.

There will be a christening service June 10.

Mrs. Walter L. Hayes and Mr. Edwin T. Horne were the delegates to the American Unitarian Association Annual Meeting.

Mr. Goodloe, the colored student from Meadville, who addressed the National Alliance meeting Anniversary Week, was entertained by members of the First Parish.

Third Religious Society, Dorchester, Mass., Rev. J. Haynes Holmes, Minister

On April 20th the annual meeting of the Elizabeth P. Channing Branch of the Alliance was held in the ladies' parlor. The annual reports of the secretary and treasurer showed that the women of the parish have been active in many ways. The Alliance has given to the church during the year $575 and to the organ fund over $500.

The 88th annual reunion and supper of the church members was held on May 9th with 86 present After the roll call, it was voted unanimously to send greetings to those members who were not present on account of illness. Fifteen persons joined the church this year. Rev. Wm. Walsh of Brookfield, Mass., was one of the speakers of the evening. He referred to the kindness of this church which had helped him so much while he was at Meadville Divinity School. The second speaker was Rev. H. H. Saunderson of Cambridge, who spoke on "What the church is and some qualities it possesses."

The annual meeting of the Lawrance Union was held on May 13. The year's work was reviewed and a new board of officers elected Prospects are bright for the third year of the Union. Last June this Union had charge of a successful lawn party held on the church grounds and this year are looking forward to holding a still more successful one.

A Week of Psalms of the Larger Faith

Selected from the Poems of Helen Hunt Jackson

SUNDAY.

Spinning.

Like a blind spinner in the sun,
  I tread my days;
I know that all the threads will run
  Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.

I do not know the use or name
  Of that I spin:
I only know that someone came,
  And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
  And tangled fly,
I know wild storms are sweeping past,
  And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
  That tint and place,
In some great fabric to endure
  Past time and race
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
  From one short word
Said over me when I was young.—
  So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign
  Within, without,
It matters not. The bond divine

I never doubt.
I know he set me here, and still,
And glad, and blind, I wait His will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

MONDAY.

The Victory of Patience.

Armed of the Gods! Divinest conquerer!
What soundless hosts are thine! Nor pomp, nor state,
Nor token, to betray where thou dost wait,
All nature stands for thee embassador:
Her forces all thy serfs, for peace or war,
Greatest and least alike, thou rulest their fate,—
The avalanche chained until its century's date,
The mulberry leaf made robe for emperor!
Shall man alone thy law deny? refuse
Thy healing for his blunders and his sins?
Oh make us thine! Teach us who waits best sues;
Who longest waits of all most surely wins.
When Time is spent, Eternity begins
To doubt, to chafe, to hate, doth God accuse.

TUESDAY.

"Not As I Will."

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will": the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness,
"Not as I will"; because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

WEDNESDAY.

Dedication.

I saw men kneeling where their hands had brought
And fashioned curiously a pile of stone.
To God they said they gave it, for his own
And that their psalms and prayers had wrought
Its consecration. When perplexed, I sought
Their meaning, they but answered with a groan
And called my question blasphemy. Alone
In silence of the wilderness, I thought;
Again swift answer came from rock, tree, sod;
These puny prayers superfluous rise and late
These psalms. When first the world swang out in space
Amid the shoutings of the sons of God
Then was its every atom consecrate,
Forever holy by God's gift and grace.

THURSDAY.

My Days.

A veiled priestess, in a holy place,
Day pauseth on her threshold, beckoning;
As infants to the mother's bosom spring
At sound of mother's voice, although her face
Be hid, I leap with sudden joy. No trace
Of fear I feel; I take her hand and fling
Her arm around my neck, and walk and cling
Close to her side. She chooses road and pace
I feast along the way on her shewbread;
I help an hour or two on her great task;
Beyond this honoring, no wage I ask.
Then, ere I know, sweet night slips in her stead,
And, while by sunset fires I rest and bask,
Warm to her faithful breast she folds my head.

FRIDAY.

Doubt.

They bade me cast the thing away,
They pointed to my hands all bleeding
They listened not to all my pleading;
The thing I meant I could not say;
I knew that I should rue the day
If once I cast that thing away,

I grasped it firm, and bore the pain;
The thorny husks I stripped and scattered;
If I could reach its heart, what mattered
If other men saw not my gain,
Or even if I should be slain?
I knew the risks; I chose the pain.

Oh, had I cast that thing away,
I had not found what most I cherish,
A faith without which I should perish,—
The faith which, like a kernel, lay
Hid in the husks which on that day
My instinct would not throw away!

SATURDAY.

Release.

If one had watched a prisoner many a year,
Standing behind a barred window pane,
Fettered with heavy handcuff and with chain,

And gazing on the blue sky, far and dear,
And suddenly some morning he should hear
The man had in the night contrived to gain
His freedom and was safe, would this bring pain?
Ah! would it not to dullest heart appear
Good tidings?
Yesterday I looked on one
Who lay as if asleep in perfect peace,
His long imprisonment for life was done,
Eternity's great freedom his release
Had brought. Yet they who loved him called him dead.
And wept, refusing to be comforted.

Two Books About Jesus.

Two significant books dealing with the life of Jesus have recently come to our hands. One is comparatively a little book; the other comparatively a big one. In a certain sense one may be called the by-product of a scholar who has written much on themes touching New Testament criticism and for that reason has been asked to write a small handbook for the Crown Theological Library; the other may be deemed almost the *chef d'oeuvre* of a scholar who has put into his work the patient research and ardent application of many years' study to make it the culmination of his critical production

To speak of the larger book first: Prof. Schmidt's Prophet of Nazareth * is a notable accomplishment of American scholarship. Scholarly it is in the most technical sense of the word, and general readers may be somewhat embarassed by its wealth of technical detail. It is of course not a biography of the man of Nazareth, which would be an impossible undertaking, but a seaching and exhaustive discussion of the many problems involved in the attempt to reach a rational estimate of the value of the life whose story in detail can never be told, but the influence to whose personality will never be lost. Prof. Schmidt's scholarship is seldom ostentatious, but it is always in evidence, and rarely has a writer proved his mastery of so many diverse realms of learning cognate with his peculiar home field of special training. The chapter on "The Decline of Dogma" is a swift but comprehensive survey of the entire field of theology for sixteen centuries; the chapter on the "Old Testament Basis" leaves hardly a point of Hebrew custom and tradition as related to its later development untouched. "The Jewish Messiah" is exhaustive if not always convincing; the discussion of "The Son of Man" is perhaps Dr. Schmidt's most significant chapter; he certainly places high value on it and focusses there the most eager emphasis of his close-searching scholarship Not a page of a writer, German, French or English bearing upon the problem of "the documents" has apparently been overlooked by Dr. Schmidt, and every point he makes is enforced by careful argument. Dr. Schmidt of course, accepts wholly the modern rationalistic view regarding the New Testament writings. Miraculous birth, supernatural warrants, mystically unique personality separating Jesus from other humanity, are not for a moment accepted as possibilities in the case. Prof. Schmidt's treatment of the Synoptics may however give least satisfaction to many of his readers. His easy rejection of the "two-document" theory of their origin, and insistance on the priority of Matthew rather than Mark seem to us hardly compelling, and in his treatment of the "Teaching of Jesus" his method of election and rejection of what he deems authentic in the written word seems to have some subjective elements not quite satisfying. Nor can we find final satisfaction in his insistance, which he shares with Martineau, that Jesus had no conception of himself as Messiah. The chapters on the Teachings of Jesus and the Historic Influence of Jesus have many noble passages, however, and that on "The Leadership of Jesus" is significant, despite a tendency to read back into the ideals of Jesus the most modern sociological ideals of the writer himself. Incidentally one may note value in Dr. Schmidt's repeated attempt to prove the liberal tendencies among the early Baptists, even though now and then the point is forced. On the whole this side-light on Reformation history is important and easily overlooked.

*THE PROPHET OF NAZARETH: by Nathaniel Schmidt; pp. 422. N. Y. The Macmillan Company. Price $2.50 net.

Prof. Bousset's little book * contains only 210 small pages of large print, and is indeed but a graphic resume. His point of view, is like that of Dr. Schmidt, of the modern school of criticism, but differs from his materially on some points. Discarding all belief in supernatural birth or miraculously unique mission, he tells the story of the development of the Messiah-idea in Jesus' own consciousness, explains it naturally without attempt to idealize it, or defend its spiritual necessity. Jesus is frankly explained as the product of his time; the chapter on his teachings forces no undue modernness back into his Galilean gospel: his conception of the Kingdom of God is given with painstaking veracity, and his essential ethical focus of inspiration is not made the vehicle of an uncontemporaneous social idealism. In other words this little book has a sanity of method and clarity of vision which makes it very useful despite its meagre proportions in the library to which it belongs.

*JESUS: by W. Bousset; trans. by Janet Penrose Trevelyan. Ed. by Rev. W. D. Morrison, LL. D. Crown Theological Library, N. Y. G. P. Putnam's Sons, London, Williams & Nosgate.

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—FELIX ADLER.